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THE

LOST TRIBES,

&c. &c.

THE

LOST TRIBES

AND

THE SAXONS OF THE EAST AND OF THE WEST,

WITH

NEW VIEWS OF BUDDHISM,

AND

Translations of Rock-Records in India.

BY

GEORGE MOORE, M.D.,

MEMBER OF THE ROYAL COLLEGE OF PHYSICIANS, LONDON, ETC.

Not dull or barren are the winding ways
Of hoar antiquity; but strewn with flowers.

BARTON.

LONDON:
LONGMAN, GREEN, LONGMAN, AND ROBERTS.
MDCCCLXI.

Those wild tribes [the Gothic] were bringing with them into the magic circle of the Western Church's influence the very materials which she required for the building up of a future Christendom. The new invaders divided Europe among themselves."—CHARLES KINGSLEY.

PREFACE.

The inquiry pursued in this volume was undertaken as an occasional diversion from the pressure of severer demands upon the mind, and formed only an incidental part of a larger investigation concerning the ethnology of the East. Though the several subjects considered in this inquiry may for the most part be unpromising to the multitude of readers who make a pastime of books, and to interest whom would require a very different treatment, yet it is hoped that the appearance of this work before the public will be justified by proving worthy of the attention of those numerous intelligent persons who look for meaning in the distribution of mankind.

I have thankfully to acknowledge the kindness of Mr. Norris, through whom I have been permitted to copy and to publish anything contained in the publications of the Royal Asiatic Society. In recording kindness, I cannot but mingle deep regret with sincere gratitude in recalling the great obligation I am under to the late very learned Professor of Sanscrit at Oxford, H. H. Wilson, who first directed my attention to Buddhism, and indicated the books best suited

to assist my inquiry. I have infringed upon a right in copying an engraving from a work by Lieut.-Colonel Cunningham, on "The Bhilsa Topes," but I believe he will forgive the liberty in consideration of the fact that I would have sought his permission, but found he was engaged in his important duties in India. He will not be displeased if this volume in any degree promote the fuller knowledge of those interesting antiquities which he has so admirably laboured to discover and elucidate.

I would only add that, should it be my privilege to have readers capable of correcting any errors concerning matters of fact referred to in this volume, or of throwing any light on the inquiry itself, I shall be thankful to receive any communication to that effect.

Since the completion of this work, I have discovered a Hebraic inscription, which, graven in ancient Pali characters, stands mysteriously manifest on the wall of a rock-temple in Kanari, about twenty miles from Bombay. As this remarkable record may afford a clue to the meaning of certain obscure passages in other inscriptions given in the latter chapters of this work, a literal translation may be properly admitted in this place, the full vindication of the rendering being reserved for a more convenient occasion. Hitherto the original seems to have remained without any attempt at interpretation. A

fac-simile, taken by James Bird, Esq., Secretary of the Bombay Asiatic Society, will be found in his interesting volume entitled "Historical Researches on the Origin and Principles of the Bauddha and Jaina Religions."*

The numbers merely indicate the lines of the original.

(1) The soft flowing† of the winepress from the white gushing fruit is as that which sets me at rest; my drink, the refining of the fruit, (2) is the very grace of his mouth. Behold what thou possessest, yea, even the gladsomeness in it that is ministered to thee. (3) Lo, the worship [or blood] of *Saka* is the fruit of my lip; his garden [*paradise*] which *Cyrus* laid low was glowing *red;* behold it is *blackened.* (4) His people being aroused would have their rights, for they were cast down at the cry of the parting of *Dan*, (5) who being delivered was perfectly free. . . every one grew mighty; your religion had saved (6) even him from uncleanness. And his [*Saka's*] mouth, enkindling them, brought the *Serim*‡ together from the race of *Harari*.§ (7) My mouth also hastened the rupture, and as one obeying my hand thou didst sing praise. O unclean one, his religious decree is his bow. (8) He who complains of the presence of the inflicted equality turns aside. My gift is freedom to him who is fettered, the freedom of the polluted is penitence. (9) As to *Dan* his unloosing was destruction, oppression and strife; he stoutly turned away, he departed twice. (10) The predetermined thought is a hand prepared. The redeemed of *Kasha* wandered about like the [flock] over driven. (11) The prepared was the ready, yea, *Gotha*, that watched for the presence of *Dan*, afforded concealment to the exile whose vexations became his triumphs; and *Saka* also, being reinvigorated by the Calamity, purified the East, the vices of which he branded.

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* Plate 44. 14.

† *Rakak—rakt*, applied to the refining of wine, &c. Letters, as if by another hand, stand above, in the original, which give the sense of perfect emptiness of fruit.

‡ *Serim—Seres* (free, or princes [?]). A people called *Seres* have been the cause of much doubtful discussion. See Latham's Ethnological Essays.

§ People of the hill-country of Ephraim are so called—2 Sam. xxiii. 11, 33.

Assuming the correctness of this rendering, it presents a singular and most suggestive corroboration of the conclusions arrived at in this volume, as to the connexion and origin of the Danes, the Goths, and the Saxons ; since we here find a people or tribe named Dan distinctly associated with the Goths and the people of Saka, while Cyrus, who can only be the well-known king of Persia, is poetically referred to as the desolator of the teacher of Buddhism, Saka, who was certainly the same as *Godama*, the king of *Kasha;* and therefore it may not unfairly be inferred that the destruction of *Kasha,* mentioned in other inscriptions n this volume, was caused by Cyrus, whose conquests extended over Northern India, as well as Bactria and the country of the Massagetæ, amongst whom, as Herodotus relates, he met his death. In considering the relation of the tribe of Dan with the Goths, whom I have endeavoured to identify with the Gittites (p. 149, n.), it may be interesting to remember that in the distribution of the Israelitish tribes that of Dan embraced the country of the Gittites or people of Gath.

G. M.

HASTINGS:
Dec. 15, 1860.

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INTRODUCTION.

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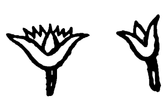
The history of the world predicts the consummation of all history in a higher standing of our common humanity. The darkness of the past is to become the enlightenment of the future. Hence with every prophecy, of good or of evil, we find a picture of the moral condition on which that prophecy is grounded; and the general upshot of all foreseeing is a vision that reveals the dominion of knowledge over ignorance, and of light over darkness. There are, however, specific predictions in that marvellous Book on which Christians found their faith, and the fulfilment of such predictions has hitherto sustained the authority of that Book, not only as a record, but as a means of throwing light into the dark passages of current history, onwards to the end. It is with a feeling that the truth of that Book will, in some slight degree, be elucidated by this volume, that the attention of the general reader is solicited to the subject of it, which, though interesting in itself to in-

quisitive minds, is doubly so to Biblical students. The Bible first gave Englishmen an interest in the East, and now by its demands upon their hearts, binds them to concern themselves about all that is transpiring there. But to understand the present, it is necessary to see its connexion with the past and the future.

A portentous cloud has long hung over all that is Oriental, and that cloud spreads, with the elements of a terrible conflict in its bosom. A mighty, and perhaps final struggle is coming amongst the leading tribes of men in defence of their traditional creeds and superstitions, against the faiths that are based upon positive intelligence, the knowledge of what the Divine Mind has actually done, and is doing. The religions that are respectively symbolized by the Lotus, the Crescent, and the Cross, are energising their votaries afresh. The Crescent, the emblem of a dimly reflected and changeful light, symbolises the religion inculcated by the sword-bearer, Mahomet. It comes between the highest form of traditional heathenism, that feeling after God, whose purest emblem is the water-born Lotus, and the Cross, which is the sign of the divine self-sacrifice that destroys sin and death. To the Crescent, as partaking of the ignorant presumption of a deistic paganism with its lunar archaism, belonged the power of beating down idolatry; but it also held sword to sword against that form of the Cross which was borne as a banner before such Christian conquerors as Constantine and

Charlemagne. When such conquerors cease, when Greek Church and Roman Church, East and West, find no defence in emperors with great guns and plausibilities, the Crescent will wane into the morning starlight of a better promise, and Turks and Arabs will listen to the Word that speaks of eternal peace. If Christian nations, so called, wield the sword with greater force than other nations, it is not because their power is in armaments alone, but because there is an energy belonging to their belief which enables them to discern where all strength lies, and which, while conferring validity on their social and civil organizations, inspires them with an irrepressible love of general intelligence and freedom. The idea represented by the Cross is divine, and therefore gives a sense of authority to those who receive and obey it. As a faith pertaining to the individual, it subdues the man; as a faith only so far received as to modify the theory of government and policy, it tends to render a nation determined and ready to subjugate other people to its own laws. Commercially speaking, the Cross represents the Hebrew element as well as the Christian, and so it would conquer only to tax and supply trade, but, religiously speaking, the Cross represents the missionary spirit. In both respects the Cross is necessarily aggressive. It converts the peoples that have no previous religious literature, no Koran, no Shasters, no Vedas, but it wars with those that have. Mere idolaters are to bow down to the physical power and scientific skill

possessed, as a matter of course, by the nations that worship the Author of law and creation; but those who are spiritually ruled by a written creed which assumes a divine authority will oppose Christianity or the Cross with the obstinacy of mental conviction. Hence the difficulty of dealing with the people symbolized by the Crescent and the Lotus. As the Crescent took the sword, it will perish by the sword. But the Lotus represents another principle, which logically brings it into contact with Christianity as a rival appealing to the minds of men on the grounds of conscience and truth. A quarter of mankind are Buddhists, of whom the Lotus is the symbol. It will probably assist us to understand the relations of Buddhism to the earlier states of society and to other creeds, if we trace the origin of that symbol. In the first place, we find that the Lotus was a sacred symbol with the ancient Egyptians, and thus this beautiful symbol, like very much of the mythology of India, connects it with Egypt; a circumstance, ethnologically considered, of much interest and importance. The Lotus, as a sacred symbol, assumes this conventional form amongst the hieroglyphics.



The normal number of the petals of the lotus is twelve. Here we see six of them in profile, divided by the calyx into threes, thus presenting a triple triplet; which, interpreted Buddhistically, as well as after the manner of the Egyptians, would probably signify perfect potentiality, that is to say, existence sustained by

Omnipotence.* Now, it is interesting to observe that from a very early period the Israelites used the symbol of the lily. It may be disputed whether the lily introduced by Solomon amongst the sacred symbols of the temple was the lotus (1 Kings vii. 26); but there is reason to think that it was, and that it was the accepted symbol representing the twelve tribes of Israel. If so, it had probably been their symbol from the time of their sojourn in Egypt, where Moses acquired that learning, so much of which appears in his writings. That the common lily of Palestine might afterwards supersede it is likely, because the lotus was not there indigenous. The lotus, however, might well symbolise the tribes by the twelve overlapping petal-leaves, seemingly divided, as Moses divided them, into four bands, consisting of three tribes in each. The Jews retain this significance of the lily to this day. In their service on the day of atonement they use these words: "Thou, who hast chosen this day in the year, and appointed it as a balm and cure for the nation likened unto the lily, when thy temple existed aforetime in Jerusalem."† (*The Jew*, by Myer, p. 390.) Whether the lotus was a symbol of Israel or not, its use as a symbol by the Buddhists is well known, and if we succeed, as we

* "The lotus leaves and flowers are supported upon stalks about a yard long. The calyx is divided into four, embracing the flower, resembling a gigantic magnolia flower, the ideal of elegant cups, a foot in diameter, of a rosy colour, very brilliant towards the edges. These rosy petals, or leaves of the corolla, are normally a dozen, and overlap each other like tiles upon a roof."—"Household Words," Sept. 5, 1857, p. 230.

† "Israel shall grow as the lily."—Hos. xiv. 5.

hope, in tracing Buddhism to an Israelitish origin, the force of what has been stated concerning the lotus will be more evident.

But, for the present, let us turn away from this symbol to our own; it is the Cross that is conquering the enemies of civilization, and, with the open Bible, gives especial energy to the Saxon race. Though reason and the teaching of history would convince us that heathendom must perish, yet it is from other pages than those of history that we gather the intelligence that associates the downfal of heathendom with the diffusion of Israelitish ideas. The burdens of the prophets are heavy with predictions, pointing to two grand events—the dispersion and the restoration of the Hebrew people. These things are trifles only to triflers. *That* people are the proof that their prophets spoke the truth, and the Western world feels much of their significance. There is a Hand ever amongst them pointing to their past and to their future. This we see only in relation to the tribes of Judah and Benjamin. Where are the other tribes? Emphatically lost, and yet there must be a spirit stirring amongst them that stirs the world. Can they ever be found? Perchance not; but that their influence, position, and transformations may be indicated, though, as a nation, they may be no more distinguished, will be shown in this volume.

The way of the kings of the East, or rather the kings that come from the sunrising, is to be prepared by the drying-up of the Euphrates. Whatever that

may mean, it is generally understood that the people referred to are Hebrew, and, if so, they must be of the Lost Tribes, Israelites, Beni-Israel, since the Jews have never been hidden, and their seat is not the far East. Our research may throw some light on this question; but, as the mode and manner of it may present some new ideas, like images seen in obscurity, the reader will kindly refrain from hasty conclusions, and consent to feel his way along with the writer. The interest of the subject is not small, for the nature of the inquiry involves the consideration of some of the greatest problems of man's history.

Could the Ten Tribes be traced, we should find a key to much that is hidden in the history of the world and in the Bible, our understanding would be enlarged, and our faith confirmed. By fixing attention in the right direction we should see the face of Time more clearly through the veil thrown over it, and obtain a fuller insight of the wisdom and the providence concerned in the distribution of the human races, for the higher development of man's intellect and energies in the commerce and the warfares of the world.

Traces of the Lost Tribes have been supposed to be found in Mexico* and in Malabar,† in England‡ and in Japan.§. The Afghans claim to be the very

* See Simon's work on Israel in America.

† C. Buchanan on the Hebrews in Malabar.—"Christian Researches."

‡ Wilson on our Israelitish origin.

§ Dr. Bettelheim on Loochoo and Japan.

people, and their claims are sustained by many intelligent witnesses. Abyssinia is also said to possess some of them, and even Central Africa is not without evidence of their presence.* In short, the learned have discovered Israelitish influence in every land, "from China to Peru." What is our inference? Why, that there is truth in that prophecy which said that Israel should be sown among the nations, swallowed up, and yet not lost. (Hos. viii. 8.)

Amongst the most civilized nations the Hebrew influence is known and acknowledged; but this, as already observed, is due to the Book which we have derived from the Hebrew nation, and to the dispersion of the Jews, who are popularly supposed to include the whole house of Israel; but the Jews themselves very properly regard themselves as distinct from the Ten Tribes who revolted from the throne of David. We perceive that prophecy is fulfilled in relation to the Jews as dispersed; but we

* There are multitudes of Jews, in every variety of condition, in the north of Africa; but there are probably more of the Hebrew race far within the interior, about Timbuctoo and the Lake Tsad, and still further to the south. To the latter we should look for traces of their connexion with the Lost Tribes. It is well known that the Ghá and other Negro tribes have *numerous well-marked Jewish characters* in their religious observances. A paper by Mr. Hanson, a native preacher, read before the British Association of Science, at Swansea, 1848, leaves no doubt of the fact. Now, unless we suppose that the Hebrews were derived from the interior of Africa, we must suppose that the Hebrews have penetrated there, and thence diffused the elements of civilization, and prepared the centre of the land of Ham for the blessings of Christianity and the new order of universal government to be at last established. Christian and scientific missionaries will probably soon afford us more light on the subject.—See Latham's "Varieties of Man," p. 476.

require larger views, both of nations and of prophecy, in order to discover the influence of the Ten Tribes. The dispersion of the Jews is a testimony to those nations who have received Christianity; but, viewing the principle on which prophecy is constructed, we should expect to find the history of other nations illustrated by the prophecies that refer to the dispersion and influence of the Ten Tribes. The following pages are intended to point attention to them, with a view to trace their connexion with the nations of India, and with all the civilized kindreds of the earth. As the Bible will be quoted as authoritative testimony, it may be well to state the writer's views with regard to the character and scope of that testimony. The Book assumes to be the record of the direct and divine teaching which its writers enjoyed, and it appeals to two especial modes of proof in respect to the truth of its pretensions—first, the adaptation of its doctrines to the spiritual wants of man; and, secondly, the fulfilment of its predictions in human history and in individual experience. The first proof is the pleading of the Inspirer of the Book, through the words contained in it, with a man's own soul; the second is a demonstration to those who are sufficiently instructed to observe the coincidence between the events foretold and the real history of Divine Providence amongst mankind. The appeal is that of the Perfect Being to man as an intelligent being, capable of understanding that worlds and souls are governed on the principles of righteousness

and love. We are called on to observe the connexion and relation between the moral and religious condition of man and the history of his race. As humanity is one in nature, so is providence. There is a unity of working towards man in the revelations of that Being who made man. The Creative Spirit who made the worlds, moulded man of dust, and inspired the breathing soul with self-consciousness and will, is represented as of course concerned, that a being whom He has so endowed should apprehend the principle on which He necessarily acts towards man from first to last. If this be true, then every glimpse of the connexion between prophecy and history will help us to connect the beginning of man with the end of man, the design of his creation with its fulfilment. In short, research of any kind is only so far really interesting and important as it enables us to perceive new evidence of the fact that the Maker of man is ordering man's circumstances with respect to a foreseen and predicted end, in which the moral relation of man to his Creator shall be demonstrated. That is to say, all knowledge is perverted that does not increase our faith in the perfection of the superintending Intelligence, by proving to us that justice, love, wisdom, and omnipotence are one, and presiding alike over all the outgoings of existence. To know anything truly is to know the will of God in that thing, whether in relation to history, creation, or individual experience. That the Divine Mind is expressed in man's united history is the doctrine of

the Bible; and it is only in that Book that we find a bond of connexion between man and man through all his kindreds, from the beginning to the present, and to the end. Without that Book each man has a tendency to isolation, limited only by the interests of his immediate relationships; but with that Book we become conscious of our relation to all that can be known and all that can be felt by any people in any period of the world. These observations bear largely on our subject, for we propose seeking after the remnants and ramifications of that peculiar people who were selected, trained and judged, and scattered for the very purpose, as the prophets inform us, that mankind in general might learn more concerning the methods of the divine government, as that of a just God and a Saviour.

Our inquiry instructs us as to the value of an authentic, inspired, and well-preserved book of doctrine. Without a Bible every man who could might write his own Bible, and constitute his doctrines and his decalogue according to his own desires, and as far as other men would let him, act accordingly. We cannot find a man who needs no record of divine deeds, no divine doctrines, no history, no prophecy to instruct him, and to keep him up to the height of his own capacity for improvement; and where there are none of those things the mind dwindles down to a state of spiritual inanition, or lapses into barbarism and savageness. Man must believe in moral principles evinced in deeds and doctrines above his own

impulses in order to his elevation. "Unless a man erect himself above himself, how poor a thing is man!" He must have faith in God as revealing Himself, that is, His will, through some medium, as the Author and Finisher of all that pertains to the well-being of man, before he can be improved. As a man cannot intend to act if he believes he cannot, so neither can he aim at a higher position morally and intellectually without evidence that man may attain it. He must see a human example of the fact, and know how it may become his. Divine teaching implies communication in words as to what is desirable and possible, and it further implies its communication as felt truth from one human mind to another. Hence revelation has always taken two chief forms, alike interesting to thinking men—first, prophesying as foreshowing the working out of divine moral government in relation to human history; and, secondly, the mode and medium of worshipping God as evinced in doctrines and taught by divine deeds in the past history or experience of men. Hence, the book containing a record of such deeds is essential to the perpetuation of pure religion; and hence, too, the necessity for the general diffusion of the instruction contained in that book.

Men everywhere believe that there has been or that there still is a revelation. All men believe in the best book, morally speaking, of which they know; hence, every people that has a literature has its authoritative book or books, and every nation respects

other nations just according to that nation's estimate of the written religious code belonging to those nations. Is not the government of India in English hands partially paralysed, notwithstanding our conquests, because, though professing to be Christian, it has yet been afraid, from the first, to set the Bible open before those whom it would govern? The Mahomedans in India have been truer to their Prophet than Englishmen have been to their God; and therefore, though they would compel idolaters to submit to the Koran, yet the Hindoos were ready rather to band themselves with those consistent alike in their creed and their cruelty, than submit to milder masters whose faith seemed to be only a compromise, if it were not the mere worship of Mammon. The Indian government have charged the preachers of the Cross with worse than foolishness, and yet the seed sown by those very preachers has saved that land. Our Bible is our only credential, and woe be unto us if we are ever ashamed of it!

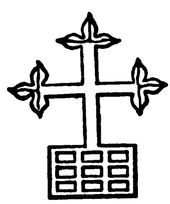
Common sense in every country having a book, believes in the need of a permanent word, or written revelation; and hence the multitude of false Bibles in the world. The necessity of a moral law is felt; but that law is really found written out plainly in no book, and in no heart, but as it is transcribed from the volume of the Hebrews; and yet it is from the history of Israel that we derive the deepest insight of the consequences of breaking the laws of worship and sociality. It was a speculative idolatry which led to

the deportation and final dispersion of the Ten Tribes; for that idolatry, produced by the most degrading conceptions of the Divine attributes, gendered a worship of symbols that at once blinded the common mind, and hindered the people's reception of God's teaching in their history and by their inspired prophets, while it also brought down their morality to the low level of the heathen. The Holy Land rejected them. It will be no vain pursuit if we endeavour to trace some of the results in the dispersion of Israel.

Since Rome with iron rule subjugated the nations and trampled down the Holy City, where the Son of God taught the words of life to those who crucified Him, the scattering of the Jews amongst the peoples has been everywhere recognised as the judgment of God for their rejection of his mercy. The trampling down of the Holy Land by the worst of the Gentiles (Ezek. vii. 24), and its division by the Turks, has been so visibly the fulfilment of prophecy, that, even according to the creed of Mahomet, the Turks do not *own* it, but only hold it in keeping till God requires it for some purpose still in reserve, or till the punishment of the Jews is complete, when they are again to possess it. The Jews themselves wait for their restoration, and expect it soon. But still the scattered families of Judah, as a wonder, a sign, and a witness, stand apart, belonging to no nation, though ruling the money-markets of the world. At least seven millions of such witnesses testify to the people of Christendom that prophecy is the light of God to

man. There is warning and promise, as well as prophecy, to the whole civilized world, in the present state and known history of those scattered Jews. But there are other Hebrews besides these who are telling upon the world. There are those tribes that never returned from beyond the Euphrates to the Land of Promise. Their history, too, will indicate the wisdom, power, and love of Him who scattered them. They are representatives of Joseph and Ephraim and Manasseh; and the blessings that fell from the prophetic mouth of the aged Isaac, in whom all the families of the earth are to be blessed, are not void to the Lost Tribes. The Hand that rules the waves and directs the streams of life is upon *them;* though they seemed but as a wild herd choosing their own way in the desert, yet they are really led as if by a shepherd amongst the mountains. Now that the winding up of the world's history is at hand, some sudden light is likely to fall upon their history which shall show that the Author of prophecy is the God of providence. The direct descendants of those who crucified their King are seen in every Christian land with the veil upon their heart, but still reading the holy books and observing the traditions of their fathers, and proving to us the truth of prophecy in a manner scarcely less than miraculous. What the Jews are to Christendom, the other outcasts of Israel, "the remnant left from Assyria," will be to the heathen in the East. We seem to hear the voices of the dead in the significant language put by the prophet into

the mouth of that outcast Israel, "*After two days he will revive us, in the third day he will raise us up, and we shall live in his sight.*" (Hos. vi. 1, 2.) This life, then, is in faith, faith in their king Immanuel, "declared to be the Son of God with power, by the resurrection of the dead." We are in the midst of the third day from the date of Israel's captivity if, according to St. Peter's call to remembrance, we are to regard a day as literally a thousand years; and a Jew would scarcely understand the idea of an indefinite period. But, not to discuss such points here, we will now pass on in search, first, of prophetic indications, and then of facts, concerning the dispersion of the Ten Tribes and their influence on the world. When we have followed some of the traces of their dispersion, we shall be prepared to consider what connexion can be discovered between that event, the religious system of Buddhism, and the formation of the Saxon and Gothic nations.



THE TREE OF BUDDHA.

CHAPTER I.

EZEKIEL'S VISION—THE LIGHT IN THE CLOUD.

As the prophet Ezekiel addressed the words of Jehovah to the captives of Israel, and was himself one amongst them, we turn to his prophecies as the most likely to contain those guiding indications of which we are now in search. The prophet witnessed the varied and degrading idolatries into which the professed people of God had fallen. Instead of testifying against the heinous sins connected with the worship of idols and deified ideas, those who possessed the holy oracles had mingled the words of God with the ritual of idols, confounded the doctrines of Heaven with those of Hell, and, no longer seeking forgiveness of sin by the appointed sacrifices, and at the mercy-seat beneath the wings of the golden cherubim, they had profaned the holy place and the holy Name; and, no longer looking for the Shechinah of Jehovah's presence, they gloried in painted and gilded gods of their own making, and sought no honour but such as accorded with the obscenities, cruelties, and blasphemies of their own abominable habits. The prophet witnessed this and was astonished. He foresaw the obstinate adherence of this people to their adopted idolatries; and, the Holy Spirit stirring his heart

with holy indignation and abhorrence, caused the words of burning truth to burst from his lips while he denounced them as outcasts. But yet, in the feeling of Jehovah's retributions, because of his holiness, he felt, too, that the wisdom and the love of the Almighty must still find utterance; and therefore, through the terrible array of wrath he saw, also, the triumphs of mercy. Hence, in the prophecy spoken against the rebellious house of Israel, the wondrous course of a redeeming Providence is depicted upon the cloud that bears the lightning and the thunder; even the judgments that pursue the people in their wanderings point ever to the eternal refuge.

The prophet opens his stupendous mission in awful symbols, and in a manner worthy of the grand occasion, his words and his thoughts being alike divinely appropriate to the purpose. Like St. John the divine, in the Spirit on the Lord's day, an exile, alone in soul, but that angels came to him, the prophet seems to look as if into the opened heavens, and, beholding with the Spirit's eye future times and existences unformed except in spirit, he foretells, with the distinctness of one describing what he sees, the destinies of Israel, and the results of their dispersion in relation to the world.

Let us imagine ourselves amongst the rocks above the green and flowery banks of the river Chebar,* as it flows in silvery smoothness through the open valley, fed by many a murmuring streamlet gushing down from the brown hills and scattering the gleams

* "Per solitudines aboræque amnis herbidas ripas," says Ammiauus of the river Chebar.—M. l. xiv. c. iii.

of the declining sunshine like things of life rejoicing in the light. A lonely man slowly paces the greensward; now with fixed gaze he bows his face towards the ground, intent on reverent thoughts, and now with keen eye upraised to the cloudless heavens, as if he would penetrate the profoundity of the Infinite, and see God.

He stands with covered brow as he seems to contemplate some wondrous scene spreading out before his eye on the wide plain towards the north. A whirlwind is rolling on from thence with a vast cloud upon its wings, turning rapidly upon its centre, carrying fire in its bosom, and shedding an amber-coloured radiance around its path. The appearance of four living creatures proceeds from the whirling cloud, and they look in the distance like human beings. But each has four faces and four wings, and their feet are like those of a young heifer, narrow and sharp, and hollow-soled and cloven, and they shine like burnished brass. On each of the four sides of the advancing mystery there are faces and wings; and under the wings, human hands. Their wings meet together above their heads, and they fly straight forward in each direction, expanding as they fly, and yet continuing united by their wings above. Each of the living beings has the face of a man, with the face of a lion on the right side. There are the faces of a man, a lion, an ox, and an eagle appropriate to each of the living beings. They have each four wings and four faces. Two of the four wings of each creature are stretched out above; and these join the wings, each of the other, on all sides, and with the

other two wings each creature covers its body. Thus winged and protected they go straight forward as the spirit in them wills to move; they turn not as if to determine where to go, but they move straight on to every quarter of the world. There is a brilliance about them as of burning coals or flaming lamps, and a flashing as of lightning. Their whole appearance is that of a fire of glowing coals, or of torches in the wind flaring out sudden gleams of brilliance, or, like the *aurora-borealis*, with intercurrent flashes of brightness, or, as we witness often in a rising storm, the lightning plays, with continuous flashes, amidst the dark, rolling clouds. The living beings themselves seem to change places, and pass and repass with the speed of lightning. See the first chapter of Ezekiel.

The meaning of the wondrous symbols is not manifest, and, alas, our commentators give us little learning, and less light on the subject. Will it not be better to view the subject in the light of common sense, and of scriptural, as well as of classical usage in the employment of symbolical language? By this means we may possibly obtain a clear meaning without any display of particular research, and that, too, without presumption. We must remember that the prophet is standing on the banks of the river Chebar, in Kurdistan, and looking towards the northern heavens. From this quarter he beholds the whirling fiery cloud advancing towards him, and then he descries the wondrous appearances proceeding out of it. Now, according to prophetic usage, a whirlwind, a cloud, and a fire signify a multitude of people

scattered by some violence, and spreading mischief, and therefore the first idea we derive from this description is that of an invading army from the north.

We need not stay to prove that the symbol of a cloud signifies a multitude, and by implication a great power of accomplishing either good or evil. This figure is a natural one, and frequently used by poets; thus, in Homer (Il. ver. 273), a cloud of foot is a great company of foot soldiers. Jeremiah (iv. 13), in announcing the approach of an invading army, employs several of the figures here introduced. "*Behold, he shall come up as clouds, and his chariots shall be as a whirlwind; his horses are swifter than eagles.*" Ezekiel, in describing the descent of Gog, uses similar terms (xxxviii. 15, 16, and also 9, 10). A cloud very aptly symbolizes a multitude in motion, for in Eastern countries a cloud of dust from the dry soil usually accompanies an army. Xenophon, in his *Anabasis*, finely notices this fact. When Cyrus was approaching Artaxerxes, over a vast plain, like that over which the prophet was looking when he saw the future in his vision, the first indication of the enemy's approach was "a white cloud seen in the distant horizon, spreading far and wide. As the cloud drew nearer, the bottom of it appeared dark and solid. As it still advanced, it was observed in various parts to gleam and glitter in the sun; and soon after, the ranks of horse and foot, and armed chariots were distinctly seen."

As regards the symbolical meaning of winds we may find sufficient evidence in the Holy Scriptures, or we might refer to profane and classical writers.

In Jeremiah (xlix. 36, 37), the symbol is again employed, and again explained—"*And upon Elam I will bring the four winds from the four quarters of heaven, and I will scatter them towards all those winds; and there shall be no nation whither the outcasts of Elam shall not come. For I will cause Elam to be dismayed before their enemies, and I will send the sword after them until I have consumed them.*"

The fire and the coloured brightness proceeding from it are less familiar symbols. What does the language of prophecy teach concerning fire? When associated with other indications of evil, it denotes sickness, affliction, torment, destruction, and purification, as we find in such passages as the following: "*Therefore he hath poured upon him the fury of his anger and the strength of the battle, he hath set him on* FIRE *round about, and it burned him, yet he laid it not to heart. For behold, the Lord will come with* FIRE, *and his chariots like a whirlwind, to render his anger with fury, and his rebuke like flames of* FIRE." (Isai. lxvi. 15.) "*Yea, I will gather you and blow upon you in the* FIRE *of my wrath, and ye shall be melted in the midst.*" "*I will bring the third part through the* FIRE, *and I will refine them.*" (Zech. xiii. 9.)

With the significance of colour the readers of the Bible in general are, unfortunately, very little acquainted, and hence they lose very much of the beautiful truth so frequently expressed by it. The symbolical meaning of colours and of their combinations was comparatively well understood by the ancients; and even in the Middle Ages this variety of symbolism was in some degree preserved amongst us,

though now the cloud of the dark ages, without its Iris, seems to have settled down on the colleges of heraldry, and we look in vain to the learned in coats of arms to tell us what they mean by the colours, yet so religiously preserved in their distinctness by the emblazoners of shields and crests. The spirit and sense of religious truth was once expressed in heraldry, but now, perhaps, more of the spirit of pride and pretension. In our cathedral windows we may see the Apostles and their Lord, robed in the hues of light, as significant of the individual character attributed to each of them by ancient artists, who painted with conventional meaning in their colours. But we know not where now to look for an interpretation of their luminous language, though it appears that modern artists, in reverent ignorance, perpetuate the symbols, while they have lost their significance. If we may receive the testimony of those who, like Moses, were learned in Egyptian lore, or in that of the Etruscans and the Hebrews, all the colours of light were to them expressive of spiritual truths. The Israelites seem clearly to have understood the varied renderings of light on the gemmed breastplate of the high priest, and every tint, as well as every form in the furniture, and the decorations of the tabernacle and the temple, spake with intelligence to the wise amongst them. This symbolism of colour was calculated to become a universal language. Thus, in India and China the characters of their deities and their doctrines are expressed by colours understood by the initiated. In Huc's translation of the Chinese records of Christianity we read of the luminous

religion being conveyed in the *blue* chariot, and its doctrine being a *blue* cloud, because it is truth from heaven. We read of the *vermilion* palace, and the adornments of all *colours*, and, as usual, we take what we do not understand for mere poetry, instead of perceiving what the fathers of the world intended to tell us, namely, that they believed all moral and social excellences to stand in relation, first, to the pure white light of heaven, and then to the primitive colours blue, yellow, and red, as expressive of faith, hope, and love in their earthly manifestation. The days of the week are beautifully, though, alas, now idolatrously, associated with Divine qualities by the Brahmins: thus, Sunday is pure sun-light; Monday or Moonday, as its reflection is white, that is purity; Tuesday, flame-coloured coral, or love and hope in action; Wednesday, the emerald, kindliness and accommodation; Thursday, the topaz, holy knowledge; Friday, the diamond, light embodied as in a teacher; Saturday, the sapphire, truth, slow and sure. Each day of the week is thus connected with the manifestation of some deity, which is expressed by the appropriate colour. The seven precious things honoured by Buddhists, in China, and elsewhere, are gems, or other substances of various colours. These are used to express virtues, and are accordingly found in the tombs of Buddhist notables in India.*

The science of colour as a symbol has been too much neglected; for, while the facts of material action and phenomena have been sufficiently regarded, their moral meaning has been overlooked, and is now

* See Mythology of India, and Major Cunningham's Bhilsa Topes.

almost lost to us. But, if we would apprehend the sure word of prophecy, and throw its light into dark places, we must give more heed to the language of symbol, lest the Apocalypse of heaven should have been written in vain for us.

The amber-coloured or golden brightness proceeding out of the midst of the fire and cloud described by the prophet would, to a learned Oriental, probably signify love and mercy accompanying the infliction of the wrath denounced against the people on whom the invasion was to fall. It is not the colour of pure unclouded light, but of light seen through a hazy medium, a diffused mixture of red and yellow, such as we sometimes witness in a summer sunset or in the glow of the rising day. Whether in the words of prophecy, or in the sky, or in the hedgerow flower, this colour always means the same thing. It means that, whatever wrath may prevail, and whatever clouds may surround us, hope and love still live, and that the divine character is still written upon nature with the same finger that moulded man and put the bloom upon his cheek in token of love and hope, as the natural expression of healthful life.

God's own names of love and light are written by the ancients in letters of gold and vermilion. Though the accommodating glories of the Omnipotent arise out of a profundity too deep, and therefore too dark, for an angel's ken to penetrate, yet all above us and around, says, "Look, O man, to Him who made you, and raise your eye towards heaven; and, even in the midnight you shall see the glories of *His* wondrous hand more sweetly and yet more vastly

than in the meridian day. The light of eternity beams forth in golden radiance from immeasurable darkness, all space is full of eyes piercing with their gentle brightness into your soul, O man, if you will but believe in it. The colours of all the stars are those of truth and love."

Next to the whirlwind, and the cloud, and their attendant glory, we have presented to us in the prophet's vision the results of those phenomena. Out of the cloud came, as it were, four living beings resembling man (ver. 5). This scarcely needs exposition, as life, or living being, is the ordinary Oriental term for collective existence, especially in relation to mankind as existing in connected societies. Hence, from the general appearance of the whole vision, we are taught that, out of this invasion from the north, four varieties of human institutions should spread in all directions in association with men having amongst them the same elements and means of intelligence, industry, endurance, and success.

Each division, having four faces and four wings, intimates four modes of manifesting the mental character under all circumstances, together with as many modes of advancement and defence. All these appearing under the form either of one cherub, viewing their faces collectively, or as four cherubs, viewed separately, signifies that the movements and peculiarities of the collective bodies of living beings are especially appointed, qualified, and directed by Divine Power, with reference to the ultimate revelation of wisdom, truth, justice, and mercy, as evinced in all the ways of Providence, both in the physical and

spiritual history of the human race; or, at least, of that part of it here signified.

Layard, in his work on the Nimroud sculptures, points out the resemblance between the symbolic figures employed by the prophet Ezekiel in his sublime vision, and the Assyrian religious emblems supposed to be typical of divine attributes. Ezekiel, no doubt, had seen those emblems; but the figures of a man, a lion, an ox, and an eagle, as emblematic of Divine Power in relation to the chosen tribes were, as we shall show, employed and understood by the Israelites long before their captivity; and, therefore, if the prophet meant to refer to Assyrian ideas at all, which is very doubtful, he certainly would, by that reference, teach the Israelites, to whom he addressed his prophecies, how *all* the attributes of the true God, Jehovah, and not a confusion of divinities, were concerned in carrying out his purposes with regard to his chosen people.

The feet of the living beings are first particularized (ver. 7). The feet are the inferior extremities of the body, and signify the lower form of what is natural and necessary to the carrying out of any physical effort or design. Thus our Lord, in washing the feet of his disciples, taught them not only humility, but that even those parts of their nature most exposed to defilement were perfectly cleansed by Him, and if they walked together aright and according to his Word, should be preserved pure. To sit at the feet is to take the place of the humble scholar, and to set foot on a place is to take bodily possession of it and to rule there; as in Deut. i. 36, xi. 24; Rev.

x. 2; Ps. xliv. 5, xci. 13; Isai. xxvi. 6; Dan. vii. 23; Mal. iv. 3. Pharaoh is said to trouble the waters with his feet (Ezek. xxxii. 2); which in the Targum is interpreted to mean that his auxiliaries, or borrowed soldiers, trampled down the people whom they invaded like a river rushing over the ground. The feet of the symbolic creatures are said to be straight or narrow, and flat at the base like the feet of a calf; probably to indicate the fitness of the power or people typified to walk through difficulties, just as creatures of the ox kind can pass over the most difficult and miry places in conseqence of their feet expanding as they descend into the mire, and, from their peculiar construction, immediately contracting again when drawn up; thus rendering it easy for them and naturally agreeable to traverse those countries in which other creatures would be lost, or find no footing and no food. Thus, the head of the ox, together with the feet of the calf, indicates their fitness to occupy the course of rivers, and reap advantage from those lands which, from their abounding in water, may, by industry and proper natural appliances, be rendered most productive of food for man and beast. The colour of the feet, sparkling like burnished brass, expresses a furbished firmness and preparedness, with means of action and of progress, both strong and bright. The Grecian empire is symbolized by brass in Daniel. St. John, in the Apocalypse, saw Jesus with feet like fine brass as if burning in a furnace (Rev. i. 15), and, in Daniel's vision at Hiddekel, the army and the mighty one whom he there saw, and which mighty one predicted war and divisions,

appeared with feet, in colour, like polished brass, as if to signify that the angel was commissioned to employ natural means, as the minister of Jehovah, to conquer and subdue, by power and violence, the natural opposers of righteousness. (Dan. x. 6.) Just as now, in China and in India, Jehovah is at war with oppressors by means of those appointed.

"*The hands of a man were under their wings on their four sides.*" This sentence expresses the fact that human agency and skill were spontaneously, and as if with perfect freewill, engaged in carrying out the movements and desires of the living creatures, or collective bodies of men. The hands are the instruments of reason. Throughout the Holy Scriptures the actions of the hands are employed to express those of the heart and mind in the exercise of power. Thus, to give the hand is a token of submission (as in 2 Chron. xxx. 8; Ps. lxviii. 31; Lam. v. 6). Horace (Epod. xvii.) uses the same expression. These hands, or the peculiar human instruments of the intelligent will, were employed in all directions under the united wings, or under the protection and sustaining power of an ever-connected and connecting Providence. There is no break, no interruption to God's purpose and proceedings; and as the cherubim over the mercy-seat in the Holy of Holies had their wings joined above and below, so it is all through nature and providence. The ministry of Jehovah's messengers is unbroken and unceasing, and man's agency and volition break not the chain of Divine causations. Thus Solomon placed the two cherubim

within the oracle, with wings extended from wall to wall. (1 Kings vi. 27.)

The Persians understood wings to symbolize power and possession. Thus Cyrus, in his prognostic vision, when sleeping in the country of the Massagetæ, saw Darius, the eldest son of Hystaspes, with *wings* on his shoulders, like a cherub, one of which overshadowed Asia, and the other Europe; a vision fulfilled in that Darius who befriended Daniel. "So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian." Dan. vi. 28. The Hebrew word that signifies a *wing* also means a covering. Eagles' wings are mentioned as symbols of Divine protection and conveyance in Exodus xix. 4. The phrase "*the wind hath bound them up in her wings*," is used by Hosea (iv. 19) to denote the condition of Ephraim, or the tribes of Israel, when torn from their native land, and scattered by the Assyrian conqueror, and afterwards to the four quarters of the world, and never suffered to rest, but still, under Divine protection, supplied with power and guidance.

The faces are the outward expressions of inward characters, and these are symbolized by a union of the human face with that of a lion on one side, and that of an ox with that of an eagle on the other. To explain this we must refer to the legionary standards of the hosts of Israel, headed by Judah, Reuben, Ephraim, and Dan. (Num. x.) Under each of these, according to the Targum, marched three tribes. Each standard was of three colours, like the precious stones in the breast-plate of the high priest, on which the names of the tribes were engraven. Now, be-

sides these appropriate colours, it is stated, by Abenezra and others, that the banners had emblazoned on them the emblems of each tribe. That of Reuben was the form of a man; that of Judah, a lion; that of Ephraim, an ox; that of Dan, an eagle. Thus, we have ancient, and in this matter, good authority, for believing that the Israelites understood the emblems employed by the prophet Ezekiel to mean their own tribes collectively.*

As in each of the four living beings the whole of these emblems of the Israelitish tribes were united, as if under one system of co-operation—and as these fourfold manifestations of Divine order over-ruling human effort issued from the whirlwind and the cloud—it is reasonable to conclude that the wise amongst the Israelites, to whom the prophecy was addressed, understood it to signify that, under the

* The cherubim, or four living creatures of St. John's vision, are similar to those of Ezekiel, and they are attended by similar evidences of the dominion of God in their presence, as indicated by lightnings and thunderings, and voices, and the seven lamps of burning fire, *i.e.*, the seven spirits of God. The character in which the power of Him who sits on the throne is manifested amongst them is represented by the colours of the sardine and jaspar being compared to his appearance, while the rainbow around his throne is like an emerald. Each living creature has six wings, and is full of eyes before and behind, and within. The glacial, sea-like crystal, too, is there. All these things may be fairly understood to signify that it is the scattered seed of Israel, far and near, who are to cry night and day, "Holy, holy, holy, Lord God Almighty, which was and is to come." The type is carried on from the literal Israel to the Christian Church, so that our interpretation of the cherubim or living creatures being symbols of the Israelites is here confirmed. He who is the root of David, of Judah, the lion tribe, is also the lamb in the midst of the throne, to whom the *four* living creatures, namely, a lion, a calf, a man, and a flying eagle, symbolizing the chosen tribes, sing "Thou hast redeemed us to God by thy blood." (Rev. iv. 4.) So that this triumphant song is that of Israel in their conversion, the future being realized as present to the Seer of Patmos.

violent incursion of an army from the north, they should be scattered, and that yet in that scattering all the tribes should be involved and driven forth, as if by the winds, towards the four quarters of the heavens, and over all the earth. But yet, amidst the seeming confusion, they were taught that an exact providence should preside over them, and mercy be visible in judgment; for the purposes of Jehovah in the separation of Israel from the nations should not be frustrated, notwithstanding the entire failure of the chosen tribes in the covenant made with them and with their fathers. We may also learn from this symbolic portraiture that in this fourfold, and yet united system of living beings spreading their influence over all the earth, the characteristics of one division were the characteristics of the whole. 1. There are the human faces and human hands, with their power of expressing and evincing intellect, affection, and skill. 2. There is the face of the lion, expressive of courage and daring. 3. There is the face of the ox, speaking of patience, toil, and plenty. 4. There is the imperial eagle-face of keenness, far-seeing and decisive, and armed for rapine. We might sustain our interpretation by quoting authorities concerning the appropriateness of these symbols; but probably a reference to the benediction and comprehensive prophecy of Moses will be sufficient to indicate the propriety with which one of the emblems is made to embrace three of the tribes. As an example, we may observe that, though Judah was designated by the dying Jacob as a lion's whelp, the comparison of the lion is also applied to the tribes of

Dan and Gad by the dying Moses in his triumphant blessings on Israel. (Deut. xxxiii.) The symbol of a lion to convey the ideas of courage and strength is too frequently used in the Bible and other books to need explanation. That the ox was applied as the symbol of the tribes descended from Joseph we learn from the words of Moses: "His glory is like the firstling of his bullock, his horns are like the horns of unicorns; with them shall he push the people together to the ends of the earth." (Deut. xxxiii. 17.) Here industry is indicated as the source of wealth and power, which push aside all opposition. Wherever agriculture has made any advancement, there the ox is admitted to be the appropriate symbol of industry and plenty and power.

With regard to the eagle it should be remarked that the prophet seems to mention the eagle almost in a parenthetical manner at the end of his description: "*They four had also the face of an eagle*," as if this symbol were especially required, above all, to designate the tribes of Israel in their dispersion over the earth. The prophet Ezekiel himself applies this symbol to express an idea of kingly power. (Chap. xvii. 3, 7, 12.) In Isaiah the eagle denotes Cyrus, whose ensign was an eagle. Æschylus applies the same symbol to Xerxes. (Cheoph. v. 245.) This symbol may fairly be regarded as most remarkable when applied to the scattered tribes, since it indicates that, notwithstanding their dispersion, they should acquire kingly authority. This symbol is the more significant, since it is as kings from the East, or the ·un-rising, that the tribes are to be recognised, when

their way is prepared by the drying up of Euphrates. It is then to be observed, "that *they four*," that is, all the tribes, "*had also the face of an eagle*," as if to show that each of the four divisions under which the tribes were classed, should be possessed of regal dignity, however disguised.

With regard to the symbol of a man, which, though the first in order, we consider last, there is more to be said than can here be conveniently admitted. But that the idea intended to be conveyed is that of intelligence and affection need hardly be observed. More, far more, however, is probably designed to be taught by the symbol, since, in several parts of the prophecy of Ezekiel, *the man* is spoken of as especially instructing him in the purposes of God. *The man* who measures the departments of the temple, and marks out the localities for all the tribes is understood to be Immanuel, and it is He who still accompanies the dispersed and desolated people, bringing them by ways they knew not at last to recognise Himself as their Saviour and their King.

"*Thy judgments are as the light*," says the prophet Hosea to the Ten Tribes. The judgment sent upon the tribes goes with them as a present, instructing spirit, everywhere. The burning coals of purifying affliction or of destroying fire, and the flashing light of severe instruction, accompany them, and going up and down amongst them in all directions, shooting out lightnings, not only enlightening, while discomfiting themselves, but also all amidst whom they come. They bear the lightning with them in all their goings (ver. xiv.), they carry light or destruction to

their opposers, and become mighty by their trials. This is the especial prediction concerning the descendants of Isaac, known and unknown; and we believe that history confirms the prophecy in all its bearings.

Without further enlargement of the subject, at present, we here obtain the idea of a vast commingling of Israel with some northern power, rushing in upon the country over which the prophet is supposed to be looking. He and his Israelitish brethren were then exiles in the valleys and hills of Mesopotamia and Media. The tribes were to be involved in this northern cloud, and by it scattered to the four winds. The wisdom and goodness of God are to be seen in the providence which appoints and accompanies this wide and ultimate dispersion. The spheres and regions of government under which the outcasts shall be brought, are to illustate the might and the mercy of the Omnipotent Ruler of all the cycles of time, and all the revolutions alike of nations and of worlds. The wheels within wheels, the spheres within spheres, the cycles upon cycles, however vast and distant in the prospective, however dreadful and unsearchable in their extent, are all informed by an indwelling Intélligence. Like the vault of heaven on a starry night, the terrible extent and seeming depth of darkness is full of revolving order, and there are eyes looking through it, and pervading it; revolving bands of light are tying the universe together; and, go where we may, we cannot escape their influence, and their hold upon us. The Divine attention is on the multitudes of people in their dispersions, and, however human energy may

be called into action, and seemingly be causing and determining consequences, yet all the evolutions of humanity are but working out and fulfilling the purposes of the Almighty, within the bounds first appointed, as regards time as well as space, for He has fixed the laws of all being. The angels of God are as his eyes, searching into all things pertaining to our nature, and going up and down, so to say, amongst the branches of the two olive trees that stand before the Lord of the whole earth. (Zech. iv. 3; Rev. xi. 4.) The spirit of the living beings, that is, life itself, with human will, intelligence, and activity, is in the movements everywhere. Through all regions, and in every cycle, Providence overrules and regulates the movements of the vast host passing along on wings, with the noise of many waters, like the voice of the Almighty in the thunders of his power, though still the articulate voice is that of man, speaking alike in reason and affection (ver. 24). The firmament is stretched over them from the regions of the terrible crystal,* or the icy boundaries of the frozen north, even to the burning south: that firmament is like a sapphire throne of truth and justice, above which sits a *man* having the amber-coloured glory around him from head to foot, as if beaming forth from all his body in the purifying brightness of commingled judgment and mercy. In the end of Ezekiel's prophecy the man appears surrounded by the sevenfold harmony of pure light, as

* As the word here translated crystal is rendered *ice* (Job vi. 16) and *frost* (Gen. xxxi. 40), we should be quite justified in rendering it ice or frost in this place instead of crystal.

seen by the beloved and loving disciple in the rainbow around the throne. That is, the very glory of the risen, reigning Lord, who occupies the throne as a Lamb slain, and who ultimately reveals Himself to the whole worshipping universe, according to the covenant made with Noah in behalf of all living creatures,* when the rainbow was set in the clouds of heaven as a sign of mercy for ever. (Gen. ix. 16.) Thus, John saw the Lord Jesus enthroned amidst the adorning hosts above, the centre and the glory of all living beings, the source of life and light to all the systems of life in all worlds. As the Sun of righteousness He shines forth in all the attributes of beauty and of power, the centre and source of all attractiveness, life, and blessing, penetrating and possessing with the beams of his love all who are willing to receive and transmit the light of his glory.

When the prophet was instructed to address the captives of Israel, it was foreseen that they would not receive his words (chap. ii. 7); and it was because of their love of idolatry and will-worship that the prophetic denunciations were heard amongst them. In the spirit of prophecy, which is the testimony of Jesus, the prophet went to the rebellious house of his brethren, declaring the woe that should come upon them there; but, nevertheless, as he went he heard, as if behind him, in intimation of what should follow, a voice of a great rushing, yet distinctly saying, "*Blessed*

* The Hebrew word for living creature is the same as that of 9th of Genesis, where the covenant with Noah and *every living creature* is recorded.

be the glory of the Lord from this place." (Chap. iii. 12.)

In all the prophet's progresses and visions and prophetic missions the sight and the sound of the living beings and of the wheels accompanied him, as if to afford an ever-present sustentation to his spirit under the trials of his commission; for he was to utter words of fire against the impudence and hard-heartedness of his kindred, who would scorn and despise him and his godly messages. It is remarkable that in each of the chief divisions of his prophecies Ezekiel recurs to the vision which he saw from the banks of the river Chebar, as if this vision afforded a key in his own mind to the mystery of God's providential proceeding in relation to his chosen, but now outcast people. He still saw, wherever he went, the golden glory beaming from the fiery cloud, and the brightness shining from *the man* whose body was brilliant as burnished brass, or as the molten metal pouring in a glowing stream from the opened furnace. (Chap. iii. 13; iii. 23; viii. 12.) Thus, when the elders of Judah sat with the prophet in his own house (viii. 12), the vision of the cherubic presences, and of the glory of God in the plain, by the river Chebar, recurs to him; but most particularly when, in reference to the departure of the Shechinah from the temple at Jerusalem, it was seen by him that the sapphire throne, the seat of truth and of righteousness, was still occupied, and the man in linen, the interceding high priest, was directed to go in between the wheels and the cherubim, or systems of living beings, and seize the burning coals, and

scatter them over the city, as if to destroy its polity for ever. And then a loud voice cried to the wheels in the prophet's hearing, "O, wheel!" as if to say in one word, mighty in its meaning as the revolutions of the universe, "though there be wheels in wheels, spheres in spheres, worlds in worlds, *imperia in imperiis*, still they are all turned by the Divine Hand, and in that Hand they are one." The wheel seems to be the symbol of the ongoings of the Almighty, as seen in the Assyrian monuments, and amongst the symbols of Buddha; but an earlier employment of the symbol existed probably amongst the Hebrews. At least the voice cried, "O, wheel!" to the prophet's spirit, when in vision he saw the four wheels with the face of a cherub, a man, a lion, and an eagle (Zech. x. 13), just as they appeared in that temple of Solomon called the house of the Lord Jehovah, which was erected about 1004 B.C. The whole of the tribes appeared to be symbolized by the twelve oxen in the house of Solomon, and the eagle is wanting because he himself was the eagle. It has been questioned what kind of wheel was meant; but we are told that "the work of the [symbolic] wheels was like the work of a chariot wheel," having axletrees, naves, felloes, and spokes complete in all parts. (1 Kings vii. 33.) That a wheel signifies the proceeding superintendence of the Supreme Power was understood by the Greeks and Persians, as well as by the Hebrews, is shown by the address of Crœsus the Lydian to Cyrus: "There is *a wheel* in human affairs, which, continually revolving, does not suffer the same persons to be always success-

ful." (Herod. i. 207.) It is remarkable, also, that in the tenth chapter (verse 5), where the prophet is referring to God's providence in Jerusalem, the beings having life, that is to say, the cherubim, are differently distributed; and, instead of the face of an ox, there appears the face of a cherub, in the first place. (Chap. x. 14.)

This vision, apparently, relates to the after captivity and ultimate dispersion of Judah, for whom at that time the symbolic cherubs still spread their wings over the mercy-seat, and stood gazing on the golden tablet, as if to read what the finger of God would still in mercy write thereon for all Israel.

As was the life, so was the providence. It is still with the use of Divine Power that the human will is working. While free as the winds and the electric forces that move the clouds and form them, yet, like them, all wills are moving according to fixed laws, by which the Divine Will subdues all things to eternal purposes. The wheels moved as the spirit of the living beings moved; and as the faces, or outward characters of the divided hosts were determined, so they went, that is to say, they went straightforward to the end necessarily resulting from the disposition manifested (ver. xv. 21). In this awful vision we witness the potency of the human spirit for good or for evil: good, in adapting itself to the gracious leadings of God's providence, and to the laws of his moral government, thus proceeding direct to the diffusion and maintenance of all natural and spiritual blessings; while evil, on the other hand, consists in resistance to the teachings of Heaven, and leads only

to war and wasting, though, in these results, also, the Divine character shall be glorified. According to the state of man's will and intelligence collectively and individually, will be the result nationally and personally. Even when lifted up, or removed from the sphere of earth, the spirit of the life remains in the living beings; and according to the ordinance of Him who constituted both life and death, the sphere in which we choose to move accompanies us, like the atmosphere of our existence, in whatever worlds we dwell, for it is the state of our wills with respect to God's law that determines our position and constitutes the essence of our being. We must not overlook the important fact that when the glory of God, the Shechinah, departed from the Lord's house at Jerusalem, it stood over the cherubim which the prophet saw by the river Chebar. He mentions the cherubim in this new relation as only one living creature (chap. x. 20), but as proceeding in a fourfold manner from the east gate of the Lord's house with the glory of the God of Israel over them above. (Chap. x. 19.) "*This is the living creature* [*or company of people*] *that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubim.*" These went forth, *and the sound of their* "*wings was heard, even to the outer court* [that is, amongst the Gentiles], *as the voice of the Almighty God when He speaketh.*" (Chap. x. 5.) From this chapter we gather that, from the dispersion of Judah, and from the casting out of Israel, Jehovah would speak with power concerning his providence, righteousness, and mercy to the Gentiles, in all lands; but

that Israel, then in Assyria, should be mainly scattered eastward, but not utterly destroyed; "*for thus saith the Lord God, although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.*" (Chap. xi. 16.) Thus we are again brought back to the starting point, from the river Chebar; from whence we are to look for the fourfold outgoings of Israel, as under the wings of God to every quarter of the world; and by the judgments manifested in their dispersion preparing the world for the final harvest, when the angels from the four quarters of the earth shall be sent forth with their sickles to reap the ripened fields, and bring the wheat, that is to say, all that is good, and with living power in it, the true *Jezreel*, the seed of God, unto the garner of heaven.

In the vision the prophet was looking towards the north; but he describes what he sees thus: "*As for the likeness of their faces, they had the face of a man and the face of a lion on the right side; and they four had the face of an ox on the left side; they four, also, had the face of an eagle.*" "*They turned not when they went, they went every one straight forward.*" The right side of the four divisions was towards the east, and in the direction they faced they went. If then, the Targum is correct in describing Judah's division as symbolized by a lion and Reuben's by a man, it follows that the dispersion of those classed under these tribes, Judah, Issachar, Zebulun, and the one half tribe of Benjamin; Reuben, Simeon, Gad was to-

wards the west; and, for the same reason, it also follows that the four tribes symbolized by the ox, Ephraim, Manasseh, and the other half tribe of Benjamin, and those symbolized by the eagle, Dan, Asher, Naphtali, took their direction to the east. It is traditionally, and with good reason held that only some of the tribe of Judah, and a part of the tribe of Benjamin, were recognised as occupying Judea after the Babylonish captivity. Hence, we may fairly infer that the remnants of the other tribes who remained beyond the Euphrates were involved in whatever influences led to the general dispersion of the children of Israel as distinct from those who, from dwelling in Judea, were afterwards called Jews; so that portions of all the tribes are not insignificantly represented as symbolically appearing under the forms of the four living creatures seen proceeding out of the midst of the whirlwind, the cloud, the fire, and the brightness of the prophet's visions at the river Chebar.

It is important to observe that, though Ezekiel was a prophet of Judah, he is expressly directed to "set his face against the mountains of Israel and to prophecy against them" (vi. 2). He is consulted both by the elders of Judah and the ancients of Israel. Throughout his prophecies he keeps distinctly before them the difference in their condition and prospects. To the elders of Judah he exhibits the cause of Jerusalem's destruction (chaps. viii. ix. x. xi.); to the elders of Israel, as distinct from Judah (chaps. xiv.–xx.), he points out their iniquity, and says that God will not be inquired of by them through the

prophets, but that God will answer the house of Israel directly by Himself, without the intervention of a prophet (xiv. 7; xx. 3). There is remarkable stress laid on the peculiar abominations of the false prophets of Israel, who seduced the people by divining lies (xiii. 7), and promising peace concerning Jerusalem, as if all Israel might expect deliverance because of the prosperity they foretold for the people of Judah. The symbol these false prophets employed to express their promises to the people was the erection of a "slight wall" (xiii. 10), which others "daubed with untempered mortar," as if to indicate their hope of restoration and of being built up together in their own land. But God, by the true prophet, says of the wall, "I will rend it with a stormy wind in my fury—an overflowing shower in mine anger, and great hailstones in my fury" (xiii. 13). This symbol of a slight wall of loose stones daubed with clay, as expressing the hopes of the false prophets, will throw some light upon usages to which reference will be made in future chapters of this volume. The contrast is between (Ezek. xiii. 10) a mere stone hedge and the wall of a city (xiii. 12); *that* is to be the defence of the rebellious Israel, *this* of the restored to Jerusalem. There are clear intimations throughout the prophecies of Ezekiel that there would be a new writing or record of the reunion of Israel as a whole; but the deceived of both houses, Judah and Israel, would be excluded, "they shall not be in the secret [assembly] of my people, nor written in their writing [or register] of the house of Israel, nor enter into the land of Israel" (xiii. 9).

Those who called themselves more especially Beni-Israel, the house of Israel, the whole house of Israel, those who were separated from Judah by the rebellion, are most frequently styled by the prophet the rebellious house. He shows that a new Israel will be formed out of the pious of both parties who should be restored ultimately to the land of Israel. This he symbolizes by the two sticks (xxxvii. 16–19), one having written on it "For Judah, with his companions of the children of Israel;" and, on the other, "For Joseph, the stick of Ephraim, and for all the house of Israel his companions." "Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, *the tribes* of Israel his fellows, and will put them with him, even the stick of Judah, and make them one stick, and they shall be one in my hand." This seems to have been fulfilled in a measure by the restoration under Ezra and Nehemiah and Zerubbabel, though an ultimate greater restoration and reunion is still foretold. The idolatrous people of both Judah and the rebellious house of Israel called Joseph, Ephraim, and the tribes remained in the countries beyond the Euphrates; the rebels were purged out from those who were to enter into the land of Israel (xx. 38). "As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idol, if ye will not hearken unto me" (xx. 39). The judgments that are to come upon the rebels are summed up thus: "I will take the house of Israel in their own heart;" "I, the Lord, will answer every one by myself;" "I will set my face against that man [the idolater], I will make him a sign and

a proverb, and will cut him off from the midst of my people;" "If the prophet be deceived (יפתה) when he hath spoken a thing, I the Lord have deceived (פתיתי) that prophet; and I will stretch out my hand upon him;" "The punishment of the prophet shall be as the punishment of him who seeketh unto him" (xiv. 5, 7, 8, 9, 10). We shall probably see the force of these words as we proceed.

CHAPTER II.

ISRAEL'S PERVERSION, WARNING, AND RECOVERY.

We have seen the beams of glory bursting from the cloud in the prophet's vision; we have seen that Jehovah, in human manifestation, sits on his sapphire throne erected above the firmament of heaven and above the cherubim; we have seen the glory spreading from the icy regions of the terrible crystal to the torrid zone; and we have seen that, however involved the ways of God to man may seem to be, yet the spheres and systems of all life, animal, human, or angelic, still run onward, in a path prepared, to an appointed end; and that, however devious from the course directed by the law of God may be the chosen determination of man's will, yet all the discordances of man are harmonized by the Omnipotent, according to the wisdom of his own will. The cycles of time, the circuits alike of worlds and of ages, the movements of all intelligences, become involved in the universal Power in which all the agencies of heaven and of earth are working out the development of Divine order, and rolling on with all the worlds to the eternal revelation, when God shall be known as all in all, the Origin and the End of all existence. The general idea of the prophet's vision seems to be, that

the Spirit is everywhere, subduing the rebellious will of man by sure methods, however slow, to the acknowledgment of God's goodness and perfection, and that to this end the watchfulness that never tires would have us look, in all our attempts to understand the mysteries of Providence; but now especially as revealed in the history of Israel and of Judah. If we look a little into the details of Ezekiel's addresses to the exiles by the river Chebar, we shall be better able to see where we should look for the outcast tribes at this time, and probably be better qualified to understand other prophecies concerning them.

We first find that they would not listen to the prophet (iii. 7), and then that he portrayed to them the destruction of Jerusalem, as if to show them the fruitlessness of hope from thence. After which, he tells them they should be driven out amongst the Gentiles to eat defiled bread, and that only a third part of them should escape from the sword, the pestilence, and the famine that should pursue them (v. 12); but that, after the nations had witnessed the Divine judgments upon them, the remnant of them should be signally blessed and made a further evidence of the wisdom and goodness of the Divine government, by their recovery from idolatry and pollution to true faith and patience; and thus also become, by their example and their teaching, a blessing to the nations amongst whom they had been hidden and oppressed. (Ezek. vi. 9, 20, 40, 44.) It may be questioned whether the prophet spoke these things to the banished Israelites in general. In the 7th chapter of his prophecy he seems to limit his threatening predic-

tions to a certain class of his countrymen, namely, *the whole multitude of them who should not return* (ver. 13); probably meaning those who should refuse, or not be permitted, to avail themselves of the opportunities afforded to the Jews under Ezra and Nehemiah to repeople their own land, and again build the walls of Jerusalem (ver. 13). When Hosea prophesied to the Israelites in Samaria, under the name of Ephraim, he told them that they should go into bondage similar to that their fathers experienced in Egypt: "*Ephraim shall be desolate in the day of rebuke among the tribes of Israel: I have made known that which shall surely be*" (ver. 9). They sought help against Judah from the Assyrian king Jareb; therefore that golden calf which the people of Israel worshipped in Bethaven shall be a present to king Jareb; and the king of Samaria "*shall be cut off as foam upon the waters.*" "Ephraim," says God by Hosea (xi. 12), "compasseth me about with lies, and Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints." There is divine tenderness in the upbraiding which the prophet addresses to the Israelites concerning their persistence in the idolatry and great wickedness which necessitate their utter removal from the Holy Land. "When Israel was a child, then I loved him, and called my son out of Egypt. I taught Ephraim to walk, taking them by their arms. I drew them with cords of a man, with bands of love. *He* [Ephraim] shall not return into the land of Egypt, but the Assyrian shall be his king, *because they shall refuse to return.*" (Hos. ii. 1-5). This interchange of the singular and the plural

personal pronouns is common in speaking of a people as personified in the name of an individual. The point of the passage is this: those who boasted of being peculiarly Israelites, descended from Ephraim, the most highly blessed son of Joseph, might well be sent back to Egypt as a punishment for their worship of Baalim; but, instead of that, they should become and remain subjects to the Assyrian, whose help they sought against Judah, because, or when, they shall refuse to return. Of those who escape from the sword, pestilence, and famine, it is said, they *shall escape to the mountains like doves of the valleys*, out of place and in sorrow. (Chap. vii. 16-22.) In answer to the bewailing supplication of the prophet, Jehovah declares that He will not make a full end of Israel as a nation, notwithstanding their total removal. When the Assyrian took the inhabitants of Samaria captive, and led the *whole* of Israel away into bondage beyond the Euphrates, the Jews of Jerusalem, from whom they had been so much and so long divided by their religious and political feuds, cried to them, upbraidingly, "*Get ye out far from the Lord, unto* US *is this land given.*" (Chap. xi. 16.) The Jews were fearfully tested afterwards, as to their fitness to possess the Holy Land. When the Prince of Peace came amongst them in the name of the Father, teaching salvation by words and signs and wonders, they saw about Him nothing of this world, the world they loved, and they cried out, "*His blood be upon us and upon our children.*" The dispersed, the outcasts of Israel, had no voice in the rejection and crucifixion of Jesus. His miracles they never witnessed,

of his resurrection they never heard; and they resisted not the testimony of God against themselves when the Holy Spirit, as the witness of Christ's ascension to the right hand of God, to reign in the power of his risen life, was preached in many tongues kindled into lustrous utterance as by fire from Heaven. The Ten Tribes, though apostates, were not in a position thus to deny their Lord and Saviour, as Judah ultimately did; so it appears from the prophecy that *the remnants of Israel shall be converted first*, and that they shall enjoy the blessings of the new covenant, while yet the dispersed of Judah shall be availing themselves of all the secular powers of the last days, to re-establish themselves in the land from whence their iniquities expelled them. It was when the whole house of Israel were bowed down in the miseries of banishment that the Jews taunted their brethren in the words above quoted (xi. 15); and it was then that the word of Jehovah came to Ezekiel, saying, "Although I have cast *them* far off among the heathen, and although I have scattered *them* among the countries, yet will I be to *them* as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God, I even gather *you* from the people, and assemble *you* out of the countries where ye have been scattered, and will give *you* the land of Israel. And *they* shall come thither, and *they* shall take away all the detestable things thereof, and all the abominations thereof, from thence. And I will give *them* one heart, and I will put a new spirit in *you*, and I will take the stony heart out of *their* flesh, and will give *them* an heart of flesh, that *they* may walk in my statutes,

and keep mine ordinances, and do *them ;* and *they* shall be my people, and I will be *their* God. But as for *them* whose heart walketh after *their* detestable things, and *their* abominations, I will recompense *their* way upon *their* own heads, saith the Lord God. Then did the cherubim lift up their wings and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city. Afterwards, the Spirit took me up and brought me in vision, by the Spirit of God, into Chaldea, to them of the captivity; so the vision I had seen went up from me. Then I spake unto them of the captivity all the things that the Lord had shewed me" (ii. 16-25).

In order to understand these words we must remember that the prophet is addressing the people of Judah and Jerusalem concerning themselves, as well as the rebellious house of Israel; hence the change of person in the address: "I have cast *them* off, yet I will be to *them* as a little sanctuary amongst the heathen, but I will re-assemble *you* after being scattered, and bring *you* into the land of Israel." It was when the prophet had heard these words that he saw the cherubim lift up their wings, with the wheels beside them (the mercy and providence of God), and the glory of the God of Israel over them. Then the glory went forth from the city of Jerusalem, and stood on the mountain to the east of the city, that is, the Mount of Olives, from whence the Lord Jesus ascended into Heaven, and where the angels were

heard by the disciples to say: "*This same Jesus which is taken up into heaven, shall so come in like manner as ye have seen him go into heaven.*" (Acts i. 11.) May we not with propriety conclude that this reference to the Mount of Olives as the seat of the glory, or the last place on which it was seen, is intended to convey the idea that the Israelites should be truly restored in heart and spirit, by faith in Him who is the Resurrection and the Life; and who "has ascended up into heaven to receive gifts for men, for the rebellious also, that the Lord God might dwell among them?"

Immediately after the vision the prophet went into Chaldea, to tell the captives there also all the things that the Lord had shown him. (Chap. xi. 22-25.) He informs us what he said and did amongst the prophets, the princes, and the elders of Israel and Judah, in the land of exile. The elders of Israel obeyed him not, but preferred to worship Baal, the god of fire, and the calf in high places. Though they still pretended to reverence the name of Jehovah as the Supreme God, to whom the gods of the heathen were as servants, the place to which they desired to go was Bamah, the high place. Probably with a voluntary humility, like other worshippers of angels, they proudly professed to be too humble to address their prayers and open their hearts at once to Jehovah, though He had revealed Himself as the Father of all that truly honoured Him. They could come to the prophet indeed as to a mediator, or a medium of access to God, Jehovah, still; but that was not the way that the Holy One required to be honoured.

Obedience to his laws in life and practice, was the only appointed mode of approaching Him, and obtaining blessings. The elders of Israel still went up to worship on high places. Then said the prophet unto them, when they, in mock humility, came to inquire what they should do: "*Are ye polluted after the manner of your fathers? As I live, saith the Lord God, I will not be inquired of by you* [xx. 30, 31]. *Neither shall it be as you think to be like the heathen, to serve wood and stone, but as I live, saith the Lord, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. I will bring you into the* WILDERNESS OF THE PEOPLE; *and there will I plead with you, face to face, as I pleaded with your fathers in the wilderness of the land of Egypt. I will cause you to pass under the rod* [*like counted sheep*], *and I will bring you into the bond of the covenant*" [xx. 29-39]. The address of Ezekiel to the elders of Israel in this chapter (20th) is a recapitulation of the mode of God's dealings in grace and judgment with their fathers from the first. They are upbraided with their idolatry, and told the result. Their rebellion is charged upon them. The Author of life is represented as pledging Himself by his own life to accomplish his words, which are the more forcible from the fact that the Israelites were accustomed "to swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and the manner of Beer-sheba liveth." (Amos viii. 14.) As much as to say the golden calf there worshipped is as much a living God as Jehovah Himself. They are told that those who are purged from their idolatry shall be restored to the

Holy Land, and that the rebellious shall be cast out. This separation of the Israelites into two classes, one to return, and the other to be scattered, has been overlooked. Hence the prophecy has appeared peculiarly obscure, and even contradictory, since within a few verses a return is promised, and yet a thorough casting out and rejection is threatened. The point to which the reader's particular attention is invited in connexion with our inquiry is this—a certain class of Israelites, and that a large one, is *not* to be restored to Palestine, and yet they are as a body to be removed from the place of their exile: "*I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and* [or but] *they shall* NOT *enter into the land of Israel*" (ver. 38). Notwithstanding this, mercy accompanies the rebels. A devouring fire, an unquenchable flame, goes forth to burn all faces from the south to the north (ver. 47, 48). It is a purifying flame, a flame of Divine vengeance, a convincing process; it is heavenly fire: "*All flesh shall see that I the Lord have kindled it; it shall not be quenched.*" Well might the prophet exclaim, at the end of his address, "*Ah, Lord God! they say of me, Doth he not speak parables?*" The same will be said of any one who sees and announces the Divine judgment in a Divine method.

Do not the preceding statements express with sufficient plainness the fact that, when the remnant of Israel, scattered in lands but little known, the wilderness of the people (*Midbar Hāammim*), shall have lost sight of their original, the goodness of God

shall in grace be abundantly fulfilled to them by their restoration through his correcting providence to a right state of heart? Daniel and Jeremiah appear to have foretold the gospel dispensation as that of the especial or holy covenant, and it is this into which the outcasts are to be ultimately brought when, feeling and acknowledging their evil dispositions, they renounce their own pretensions, forsake all idols, and from the heart obey the gospel.*

The prophets testify of the history of Israel. Each prophet personifies God in relation to the peculiar people. Deity humanizes Himself to reason with them, to warn and to prognosticate. He puts Himself into all the human relationships which can best illustrate His love for man as manifested through the chosen people. Thus Hosea puts Divinity before us as in his own person, and as acting the part of a loving husband to a deceitful and abominable wife. Israel is that wife; but the wife takes the name of the husband, and the true Israel is really represented by the prophet. Her proceedings and names symbolically indicate the history of Israel both at home and abroad, in Palestine and in other lands. The prophet represents himself as married to Gomer, the daughter of Diblaim (Hosea i. 3). Here, we conceive, Israel in its northern, or Scythian connexion is alluded to. It is the house of Israel as distinct from Judah that is represented as the adulterous wife by Hosea (i. 3). Why does he name her Gomer,

* See Dan. ix. 27; xi. 22, 28, 30, 32; Jer. xxxi. 31; xxxiv. 18; Heb. viii. 8, 13; Ezek. xxxvii. 26; Heb. xiii. 20; Isai. xxx. 18, 19; xlviii. xlix. The messenger of the covenant is the Messiah. (Mal. iii. 1.)

the daughter of Diblaim? It is an interesting fact that Gomer, as a country, is identified with that of the Scythians by the ancients.* May not the representative marriage of Hosea with Gomer be prophetic not only of the peculiar apostacy of the house of Israel, but also of their association with the Scythians in that apostacy? If so, we have this additional ground for seeking Israel in Scythian connexion. According to the figure of the prophet, fulfilment of the holy bond is only on one side. Israel is unfaithful to God, but the unselfish love, the highest, the divine, the law-giving love, triumphs over all the defects of its unfaithful object. Forgiveness, not indulgence, is the ground of the Divine conquest of fallen humanity. Detesting and punishing the wrong, the love goes on to evince its unfailing nature until it begets love like itself, and the heart of man and the heart of God beat, so to say, in unison.

The whole scheme of the prophecy of Hosea is in the first chapter. The result of this nominal marriage with a people of false religions (whoredoms) is first a son called Jezreel (the seed of God), to signify the cessation of the kingdom of Israel, but yet the preservation of a godly race (ver. 4). Then a daughter named *Lo-ruhamah* (*not having obtained mercy*), is said to be born, because, as it appears, the people of Israel in their exile did not trust to God like Judah

* Gomer signifies that which is fulfilled or thoroughly brought to pass. It is also the name of the son of Japhet, from whom the Scythian nations are descended. Diblaim is a dual word, and signifies two (people) brought together by outward pressure; it is a dual word, doubtless adopted by the prophet to express the fact by a verbal symbol.

(ver. 7), but to armed power; therefore, says God, "*I will utterly take them away* (ver. 6). Afterwards another offshoot arises, called *Loammi* (not my people), no longer recognised as Israel. Yet Israel is in number numberless, and where it was said, "*Not my people, there they are called sons of the living God.*" To find Israel, the descendants of the rebel tribes, the Lo-ammi, in the latter day, we must look for the people which most readily and willingly received the Gospel, or are most ready to receive it, when properly presented to them.

We must not forget that the predictions concerning the seed of Isaac, repeated and enlarged in the prophecies concerning the offspring of Joseph, are not fulfilled in anything that history has taught us in relation to the dispersed of Judah. Notwithstanding the direful defection of Israel, it is yet promised that in them shall all the families of the earth be blessed, that their seed shall yet be countless as the sea-side sands, and that where it was said "*Ye are not my people,* THERE *it shall be said, Ye are the sons of the living God.*" (Hosea i. 10.) Their way is indeed hedged up with thorns and enclosed as by a wall, but that is to the end that they should not be able to follow their own devices, but only the more remarkably manifest the marvels of Divine Providence. When Jehovah reasons with them through the prophet, he addresses them under the figure of a faithless woman betrothed to him for ever, and yet by their idolatries behaving faithlessly; to be recovered, however, at last, in righteousness and judgment, and lovingkindness, and tender mercies, and divine faithfulness, so that she should know and love

her Lord without the possibility of defection evermore. (Hos. ii.)

But the most striking part of the figure thus employed by the prophet is most overlooked. In the review of Hosea's prophecy, which is peculiarly applied to Israel in distinction from Judah, it appears that the whole earth is remarkably interested in the recovery of the outcast people. Their perfect recovery is, in fact, the harvest of the world: "*I will sow her unto me in the earth*," saith the prophet, in Jehovah's name. Through the scattering of Israel, like wheat broadcast from the sower's hand, the wide earth shall yield her increase. The day of *Jezreel*, the day of the *seed of God*, the day of judgment, the day of decision, the day of love, the day of God's vengeance, *that* is the day in which Israel and Judah, now divided as if never more to meet, shall choose one head, and be indeed the visible sons of God. (Chap. i. 11.) Their restoration is the establishment of the final kingdom, an *anastasis*, as if of life from the dead, the actual regeneration, when that adoption shall be manifest for which the apostle of the Gentiles looked forward, "to wit, the redemption of the body from the bondage of corruption, the manifestation of the sons, or seed, of God," the true Jezreel. (Rom. viii. 23.) Then these words shall be fulfilled, "*It shall come to pass, saith the Lord, that I will hear the heavens, and the heavens shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel*," the seed or sons of God. (Chap. ii. 20.) All shall then visibly operate after the Adamic order, the Divine plan of government, in which God rested in love and in blessing with man as the head of creation; from the

lowest ordinances of nature upwards to the highest offices of intelligence, all shall hang in conscious dependency on the Spirit, the Power, and the Presence of the Supreme, the only Lord whose best last name is Love, love manifested in perfect humanity.

To quote all the passages in the Bible in which we find, or fancy we find, predictions of blessing to all the dwellers of earth through the literal descendants of Abraham, would be to transfer a large part of that wondrous book; for all the prophecies relate more or less to the history of that people, either in their dispersion, consequent on their unbelief, or in their recovery, through faith in their Redeemer. When God called Abram out of Ur of the Chaldeans, he made him the representative and federal head of a new dispensation, in which separation in heart and mind from all idolatries unto the worship of Jehovah, should be always accompanied by Divine favour and blessing. It was this going out from all the practices of idolatrous heathenism to seek a heavenly rest, a land of promise and immortality, in the devotion of his soul to the God who by his word fabricated the heavens and the earth, that distinguished Abraham, and, despite his infirmities, caused him to be designated "*the friend of God.*" Now it was to Abraham that the promise was made that he should be the father of many nations, and that in his seed *all* the families of the earth should be *blessed.* (Gen. xvii. 19, 20; xxi. 10.) It is to be observed that the promise was made under very unpromising circumstances, or, as St. Paul expresses it, a promise of life and blessing to proceed

from one as good as dead. (Heb. xi. 11-16.) All along, from the first to the last, from the time that Abraham was a childless wanderer to our age of Mammonism, it has always appeared a most unlikely thing that the whole world should be blessed through and in the seed of Isaac, for, as Tacitus says, "The Jews of all nations are held the vilest." (Book v. 8.) The land of Canaan was the seat of the worst forms of idolatry, and consequently of the most hideous vices. This land was punished by Israel as the hand of Jehovah, and occupied by the Hebrews in fulfilment of the promise made to Abraham; nevertheless, for their idolatries, the chosen people were themselves cast out. The land was given as an everlasting possession on terms which they neglected. But the covenant of God still stands on His part sure, and the central land shall be again and for ever the dwelling of the faithful seed of Israel, whence the whole earth shall be filled with praise.

But where is the select seed now? Scattered we know not where. And yet Jehovah said, "*I will sow them in the earth;*" the seed of Isaac shall spring up countless as the sea-side sands. Has not the word of prophecy been fulfilled? Probably many will say that the language of the prophecy is to be understood with a large poetic licence, or in a spiritual manner. Prophecy with a limitless licence might answer amongst the believers in the Sibylline leaves, but it will not serve the purpose of those who place their faith in a positive, plain-speaking God. Believers in the Bible take that book to be God's truth because it does not allow us to exercise the craft and cunning of imagi-

nation in the invention, or in the interpretation, of either its facts or the doctrines connected with them. What Jehovah means He says and does, and that both as a Creator and a Saviour; and it is the coincidence between the truths of creation and history, with the truths of salvation, that renders the Bible, in its old and new covenants, a trustworthy book. It agrees alike with man and man's world. If, then, the book is to be consistent in all respects, as it appears to be in so many, we may expect a *literal* fulfilment of the prophecies concerning the seed of Isaac, and the blessing of the world in his name. Does it appear that the Jews, as they now stand, in any degree represent a fulfilment of the promises? We trow not. Are they hereafter to possess and bless all lands? If they do, surely it will not be as Jews, unless Judaism is to supplant Christianity, and trample down the Saxon race, with their New Testament, the Gospel and its comments, in the Epistles and the Apocalypse.

Amongst the earliest prophecies there is one preeminent, which perhaps may afford a clue to others. When Jacob blessed his grandsons Ephraim and Manasseh, he designedly and significantly crossed his hands, so that, contrary to custom, the right hand rested on the head of the younger, and the left on that of the elder. Joseph would have corrected the supposed mistake; but the devout and blind old grandfather said: "*I know, I know, my son. Manasseh shall be great, but truly his younger brother shall be greater. The angel which redeemed me from all evil bless the lads! and let my name be named upon them,*

and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth." (Gen. xlviii. 16.) The promises of overflowing blessings on the house of Joseph and his children have not been fulfilled in anything that history has yet brought to our knowledge concerning the Jews. They have not become a multitude of nations yet, nor are all lands blessed by them, nor are they blessed themselves. If the prophecy be fulfilled, there must be another people hidden, yet vastly diffused, in whom it is fulfilled. Where is the tribe of Ephraim? Certainly not known on the exchange by that name, nor in the name of Jacob, nor of Abraham, nor of Isaac, as far as we can ascertain. The prophecy was not fulfilled in Palestine, nor is it now in the course of fulfilment amongst the Jews; and yet, if the times of the Gentiles are nearly completed, as all the signs of the times distinctly indicate, then we must believe the prophecy fulfilled in some manner yet to be discovered. The vulgar starers after glaring wonders will never see prophecy converted into fact; but those will who watch the Hand that works silently. By the insertion of one seed vitalized by His touch God filled the whole earth with the highest forms of life and adoration. The word of God unfolds itself like life, ever expanding and never seen but by the seers of the Spirit as well as the letter. Look at the Jews. The promises made to Isaac indeed embraced the Jews, but the promises to the children of Joseph extend beyond them. The tribe of Ephraim belonged to that division of the Hebrew people who remained amongst the idolaters when the

captivity was relaxed by the decree of Cyrus. Ephraim is especially mentioned by the prophets, and the words of Hosea are peculiarly strong concerning the estrangement of this tribe: "*Ephraim is joined to idols; let him alone*" (chap. iv. 15, 16, 17); and it appears that Ephraim was so prominent a leader in idolatrous innovations, as that the name stood in that respect as the representative of the whole of the house of Israel, as we find in that divinely tender address: "*O Ephraim, what shall I do unto thee?*" (Chap. vi. 4.) "*There is idolatry in Ephraim—Israel is defiled.*"

Observe the result. Ephraim is mixed with the peoples (vii. 8). Because he made many altars to sin, altars shall be to him to sin; and through his idolatry Israel *is swallowed up* among the Gentiles as a vessel in which is no pleasure (viii. 8); like an unclean and broken urn cast into the sea as worse than useless. He forgot his Maker, and yet *built temples.* In consequence of this attempt to do God service by flattering their own vanity, the very people who deemed themselves the peculiar inheritors of divine blessings are now outcasts alike from their fatherland and their fathers' hopes. They have forgotten all their traditions of Jehovah's covenant with their fathers, they are to know themselves as utterly desolate and hopeless, incapable of recovery but through a manifestation of grace of which they have no record. Speaking of Ephraim and Israel as one, the prophet Hosea says: "My God shall cast them away, and they shall wander among the nations." (Chap. ix. 17.) Thus confirming and repeating the prophecy of

Moses, who, foreseeing the disobedience of Israel, said to them all: "*The Lord shall scatter thee* AMONG ALL *people from one end of the earth even unto the other.*" (Deut. xxviii. 64.) Nevertheless, the end of their wanderings is this: "Ephraim shall say, *What have I to do any more with idols? I have heard him and observed him saying, I am like a green fir-tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them?*" (Hos. xiv. 8, 9.) "*O Israel, thou hast destroyed thyself: but in me is thine help. The iniquity of Ephraim is bound up, his sin is hid. I will ransom them from the power of the grave! I will redeem them from death. O death, I will be thy plagues. O grave, I will be thy destruction.*" (Hos. xiii. 9–14.) We must look then for the fulfilment of these prophecies among a people not known as Israelites, and who can be recovered from the degradation of their habits and position only by that operation of the Holy Spirit which causes a belief in the resurrection, and raises the soul from death by the word of Christ. We must look for the descendants of the literal Israel amongst those who now are, or are ready to become, the spiritual Israel; in short, among Christian nations, and among those who are willing to receive the word of God, the truth as it is in Jesus, as soon as they shall have it fairly presented to them.

We will proceed in our endeavours to substantiate this conclusion by examination of the history and the existing facts of the world, as far as we can trace their connexion with Israel. But there is one point in the prophecy most striking in connexion with the

grand revolution now proceeding in the East, the greatest that ever happened. It is this: when Ephraim, or the outcast house of Israel, is beginning to be recovered, he awakes, so to say, with the question, "*What have I to do any more with idols?*" Thus indicating that, up to the moment of the sudden change, these hidden Israelites are idolaters, but throw their idols off in haste and altogether, just as the old races in China now do, and as those of India will ere long. This is only an illustration, an argument, and an inference may be connected with the fact by and bye—"*A nation shall be born in a day.*"

All times and all means spring from one source and terminate in one end, the manifestation of the Divine Being, the revelation of the Author and Finisher of life. Such, at least, is one of the grand lessons we shall learn by contemplating the facts to which our inquiry now conducts us, and it is itself worth our patience.

CHAPTER III.

HOW AND WHERE DID THEY GO?

HAVING arrived at the conclusion that the prophet's symbolic vision signifies the scattering of the rebellious Israelites and Jews through the wide world, in proof alike of judgment and of mercy, we proceed to inquire by what instrumentality this was effected. It has been intimated that they were to be involved in the cloud and the whirlwind, and mixed up with a vast multitude of people in the north; from whence they are to be borne, as on the wings of the wind, unto every part of the habitable globe. How they were thus involved and scattered we have no certain evidence to inform us; but we shall discover much reason for the inference that they voluntarily, as a body, went forth from the place of their exile into the land offering them the asylum and the liberty they desired. They refused to listen to the prophet's warning; God rejected them, and we know that they did not and could not return to Palestine. They who were of the Ten Tribes had altogether separated themselves from the Jews as a body by apostacy and relentless warfare against the house of David; and, had they desired again to occupy Samaria, that land could not receive them—it was

filled by a people who had been placed there by the Assyrian monarch in exchange for themselves. There was, therefore, no room for them in their own former country, had they been inclined or permitted to return. They were completely outcasts; they were rejected alike of God and their country. An invasion of the land of Media and Mesopotamia, through some of the most fertile provinces of which they appear to have been scattered, might indeed have facilitated their escape. A foe to their oppressors would have been a friend to them, and one mighty enough to meditate and effect such an invasion would probably have promoted their rebellion, encouraged their banding together, and have hailed them as the best auxiliaries. But we find nothing distinct enough in the history of those countries and those times to afford us any *proof* that they were drawn into the northern whirlwind and the cloud by such means. It is at least most probable that, if they left the place of their exile at all, they went out in peace, still deceiving themselves with hopes to which they had no title, since they had forsaken the covenant with the house of David, in which "the sure mercies" promised by Jehovah were alone to be found. But, if they *could* leave the place of their exile peaceably, it is evident that the power of their oppressors must have been previously subdued by some other power which proved itself friendly to themselves. That power we believe to have been Scythian, since this was the only invading force of which we have any information that could in any degree fulfil the requirements of the vision of a whirlwind and a cloud coming from the

north and involving the captives of Israel who sojourned in Media and Mesopotamia, and by the banks of the Tigris and the Euphrates. We shall present evidences of the connexion of the Israelites with this northern power as we advance in our inquiry. But, in order more fully to understand the condition of the revolted tribes, and of such of the tribes of Judah and Benjamin as were seduced by them after their removal from the Assyrian and Persian dominion, we must revert to the words of prophecy, which show us that theirs was a condition resulting from their wilfulness and obduracy of heart in choosing a religion for themselves in keeping with their temper of mind. Instead of receiving and obeying the religious ordinances which had been enjoined upon them, they only ostensibly reverenced them as oracles to be interpreted according to their liking and convenience, just as the heathen interpreted the utterances of their Sibyls.

In the second book of Esdras (chap. xiii.) it is said that the Ten Tribes went forth under circumstances peculiarly favourable. "The Most High showed signs for them, and held still the flood until they were passed over." It is stated that "they entered into [passed?] Euphrates by the narrow passages of the river." If we look into a map, we shall see that such a course would lead them through Armenia, northward, into the midst of nations of Scythian origin. We may take this evidence as so far indicating what Jews believed concerning the Ten Tribes at a very early period. Since Esdras, however, is apocryphal, we ask what other indication is there that

the Ten Tribes ever had an opportunity of withdrawing from the place of their exile? And, supposing them to have thus withdrawn, where were they likely to go? The record of the Scythian invasion of Media and Mesopotamia will afford us the reply. The Scythians once occupied those countries under circumstances in which the Israelites were very probably greatly favoured. As alike enemies of Persia and Assyria, it was natural for the Scythians and the Israelites to seek to be on good terms with each other. But the history of the Scythians is remarkably involved and obscure. It may be that this very obscurity concerning a people with whom the Israelites must have had association is one of the peculiar providences by which the path of the wandering tribes has been concealed. Notwithstanding this obscurity, traces of the Ten Tribes are found amongst the Scythians to the east of the Caspian Sea, in Sogdiana, Bactriana, Independent Tartary, and Bokhara, and, indeed, amongst all people shown by history or language ever to have had any connexion with that part of the world. There was a bond of sympathy between the Scythians and the Israelites. Their foes were the same. Scythia was doubtless open to the sons of bondage whenever they could avail themselves of an opportunity to escape. Why should they not seek refuge in the land of freedom? Jewish historians, perhaps confounding the captivity with the after diffusion of the Jews, relate that the Ten Tribes were carried not only into Media and Persia, but also into countries north of the Bosphorus. Ortelius also speaks of them as being in

Tartary. We may then deem it probable at least that the Israelites in Media were in correspondence with the Scythians, and this would go far to account for the attack of those people upon Assyria, as well as for the remarkable fact that, in their vast incursion, they went to the borders of the Hebrew country, but then turned aside, as if to avoid disturbing the sacred land, at that time unprotected, except by Providence. We have the evidence of Herodotus as to the singular fact, that the Scythians were bent upon invading Egypt, but were diverted from their purpose by large presents from the Egyptian king Psammetichus. They are said, however, to have robbed the temple of Ascalon on their return, and to have been afflicted with some strange malady in consequence. (Clio. 104.)

But are there any people with a name in any degree indicating the connexion of the house of Israel with that of the Scythian? Yes; we find the *Sacæ* placed by Ptolemy beside the Massagetæ, and the very name *Sacæ* suggests the possibility that the sons of *Isaac*, as the Israelites delighted to call themselves, became, in fact, the neighbours of those victorious Scythians, the Massagetæ, and blended with them, or became allies, in their eventful wars with all the nations around them. Nor is it without some probability that the Scythians, who overran Asia for twenty-eight years, were themselves led on by the Israelites, if, indeed, the great body of them were not of Hebrew origin. This would account for their being first found in Media and Mesopotamia. These very Scythians were afterwards all called *Sacæ* by

the Persians. Their incursion took place in the reign of Cyaxares, son of Phraotes, king of Media. The Nebuchadnezzar who took Jerusalem married the daughter of this Cyaxares of Media.* When this king Cyaxares was in revolt against Assyria, and while in the very act of besieging Nineveh, with the aid of the Babylonians, these so-called Scythians came down upon these besiegers, overpowered them, and seized the empire of Asia, which, as we have said, they retained for twenty-eight years. (B.C. 641.) The especial fact to be observed is this, the Scythians and Sacæ were afterwards confounded together.

These overpowering hosts came through Media and Mesopotamia, where the vast multitudes of exiled Israelites had been located, and growing into power for more than a hundred years. The Asiatic dominion was ultimately recovered for the Medes and Persians under Cyrus the Great. Thus the way was prepared for the restoration of the Jews, the tribes of Judah and Benjamin, according to prophecy, while we hear nothing of the house of Ephraim or Israel. Where, then, were they? There is one great event in the history of Cyrus that may throw some light on the subject. This king was desirous of conquering the Massagetæ. He went into their country, and, while there, dreamt that Darius had subdued Asia and Europe. This occurred on the banks of the Araxes. (Herod. i. 209.) Now we must remember that it was to the borders of this river, which is the same as Kir, that Tiglath-Pileser deported the people of Damascus when he subdued Syria. (B.C. 740.—2 Kings

* Dr. Angus's Chronology, Bible Hand-book, p. 536.

xvi. 9.) These people, therefore, were amongst the Massagetæ who defeated Cyrus, and they had been formerly friends and allies of the Israelites, and spake the same or a similar language. It is probable, therefore, that the Ten Tribes afterwards passed into that country, if in united bodies they went out from Media and Mesopotamia. We shall find proof hereafter that the Israelites, the Sacæ and the Getæ, or Gothi, are ultimately blended together in some of their migrations.

Names, dates, and events are involved in too great a confusion in the histories of those countries and times to be now unravelled, so we must content ourselves with the light we possess, and follow it to the best of our ability as far as it will lead us. We only gather up hints as we go on at present. We have imagined some reasons for supposing the Scythian Sacæ to be connected with the house of Isaac; but we shall find other and stronger reasons as we proceed to investigate the subject in the higher and clearer light of prophecy. In this place, however, a sketch of the kings and chronology of Assyria, in relation to the Israelites and the Jews, will aid us in forming a clearer idea of the statements already made.

Pul, or Phul, is the first Assyrian king mentioned in Scripture. As he gave his kingdom to Tiglath-Pileser, they are associated together. Pul made the Israelites pay tribute to him in 769 B.C. He also probably deported some of the people; at least the captivity of Reuben, Gad, and the half tribe of Manasseh is attributed to him as well as to Tiglath-

Pileser in 1 Chron. v. 26. These tribes were removed to Halah, Habor, Hara, and Gozan.

Habor is supposed by some to be the same as Chebar; Hara was the mountainous country of Media, and Gozan probably the district now known as Buhtan. If Habor be the same as Chebar, now Khabûr, we have the fact that some of the Israelites deported by Pul were located where others of their tribes were afterwards located by Tiglath-Pileser. There Ezekiel the prophet addressed their elders and beheld his vision. The people dwelling by the Chebar are named Sucki (Soki or Saaki) in the Assyrian records translated by Rawlinson.* This name might well be applied to the Israelites, either by themselves or their masters, whether we suppose the name derived from שׂך or from צחק. In the first case it would mean a people poured from one place into another; and in the second it would be but the appropriate patronymic, in short, which Amos applies to them, namely, sons of Isaac—hence, perhaps, Sakhi=Saxons.

Tiglath-Pileser was invited by Ahaz, king of Judah, to assist him against Pekah, the king of Israel, who, with the aid of the Syrians, endeavoured to expel the descendants of David from the throne of Jerusalem.† Tiglath-Pileser on this occasion subdued Syria, and brought the whole of the country of Gilead and Naphtali, east of the Jordan, under his dominion, leaving only Samaria to the kingdom of Israel. He sent his prisoners into Assyria, or, as

* See note to Herodotus.

† 2 Kings xvi. 7-9.

some think, the country on the banks of the Kir, a branch of the Araxes which flows into the Caspian Sea, in lat. 39° N. This was about 740 B.C. This king of Nineveh was master of Media, Armenia, Kurdistan, Syria, and the northern parts of Palestine. Amos foretold this captivity: "I will break also the bar of Damascus, and the people of Syria shall go into captivity into Kir, saith the Lord." (Amos i. 5.)

Shalmaneser, named Shalman by Hosea, led an army against the kingdom of Israel, which was now confined to the narrow limits of Samaria. He completely subdued the Ten Tribes, and removed 27,280* families from Samaria at once into Halah, Habor, Gozan, and the cities of the Medes. It appears that his death for a short time suspended the removal of the rest of the Israelites. This was about 725 B.C. We observe that the Israelites, on this occasion, were exiled to the same parts of the empire of Assyria as those transported by Pul and Tiglath-Pileser; the cities of the Medes being also now mentioned, though some authorities have it that, at the time the Ten Tribes were carried to Assyria, the Medes had revolted, and Babylonia was a separate kingdom. But this occurred seven years from the building of Rome, in the second year of the eighth Olympiad, 748 B.C.†

Sennacherib, or Jareb,‡ succeeded Salmaneser B.C.

* See Rawlinson's translation of Assyrian records.—Athenæum, Aug. 23, 1851.

† Diod. Sic. lib. ii. Justin, lib. i. c. iii.

‡ Hosea x. 6.

720. He completed the removal of the Israelites, brought the whole of Galilee and Samaria under his dominion, and then sent an army of 180,000 men against Hezekiah, king of Judah. But, in consequence of the faith and prayer of this king, this vast army was utterly destroyed by the angel of God beneath the walls of Jerusalem.* After this the Assyrian empire began to decline and that of Babylon to increase. Hence we learn, in the story of Tobit, who resided in Nineveh, that the overthrow of Nineveh was anticipated by the Israelites. He exhorts his son to leave that place,† and to go into Media, where the Israelites dwelt.

It was under Nebuchadnezzar (605 B.C.) that Babylon dominated over all the East. During his reign the Chaldeans marched upon Jerusalem and carried away a large number of Jewish nobles into Babylon; among whom were Daniel and his friends.‡ This deportation of Jews was very different from that of the Israelites, and at least a hundred years subsequent.

The return of the Jews took place after Cyrus had united the kingdoms of Media, Persia, and Babylon, and it is likely that he gave the Jews authority to rebuild their temple in Jerusalem in consequence of their aid in the conquest of Babylon.

In the restoration of the Jews as related by Ezra and Nehemiah we hear nothing of the Ten Tribes; and the reason for this may be found in the entire

* 2 Kings xix. Herodotus, lib. i. l.
† Tobit xiv. 4, 10-15, Rollin, lib. iii. c. ii.
‡ Jer. xxiv. 5; xxv. 12; Ezek. xii. 13; Dan. i. 1, 2; Athenæus, lib. xii.

apostacy of Israel, and in the circumstance of their separation from the Jews, and also in the events that had occurred in the countries to which they were banished. It was the chiefs of Judah and Benjamin that promoted the return as stated by Ezra (i. 5). These were assisted by the priests and Levites. Some remnants of the house of Israel who were willing to submit to the new order of things appear to be named by Ezra (x. 25.) as all that were recognised.

The circumstances that must have tended to produce a permanent separation between the Ten Tribes and the Jews, or men of Judah and Benjamin, are numerous; but perhaps the most remarkable are the great changes that took place in the relations between Media, Nineveh, Babylon, and Israel during the interval between the reign of Sennacherib and that of Nebuchadnezzar; in which period the Ten Tribes must have been entirely dissociated from all their brethren in Palestine, and liable to all the abuses which opposing tyrannies could exercise over an oppressed, a captive, and a homeless people.

Esarhaddon, the third son of Sennacherib, took Babylon, and reigned over it, together with Nineveh, in 680 B.C. In this change the people of the tribes must have been involved. From 667 B.C. Sardochus reigned over Nineveh, Babylon, and Israel for twenty years, and over Media also, until that country revolted, which happened in the thirteenth year of his reign (654 B.C.). All these changes no doubt greatly influenced the position of the Ten Tribes in Assyria and Media. The revolt of Media was very likely

indeed to have been much assisted by the presence in its cities of multitudes of Israelites, men famous for stratagem and the restlessness of tried bravery and fanaticism. But the most marked change in the position of these people, who, from their religious prejudices, would still endeavour to keep themselves distinct, probably occurred when the hardy Scythians came down from the north and trampled under them alike the despotisms of Media and Assyria (B.C. 633). The Median empire at that time contained, besides Media-Magna and Media-Atropatene, Persia, Assyria, Armenia, and Cappadocia.* They occupied Media, Mesopotamia, and great part of Assyria immediately after the revolt of Media, and while civil war was raging between Nineveh and Babylon. The Scythians, occupied, in fact, the very provinces in which the Ten Tribes dwelt, and from whence they overran the whole of Asia as far as Egypt on the south and the Indus on the east. May we not, then, regard this incursion as that predicted in the vision of Ezekiel under the image of a whirlwind and a cloud from the north? It alone, of all events in the history of those countries, fulfils the requirements of the prophet's vision. This vast and marvellous invasion of rugged hosts seems to have as completely altered the aspect of central Asia at that time as did that of a kindred people under Alaric the Goth change the destinies of Romanized Europe. The Hand Divine guided the cloud; in all its seemingly lawless evolutions is seen "the fire unfolding itself," and the self-moving Spirit rules in all the rollings of the whirlwind.

* Rawlinson's Herodotus, vol. i. p. 373.

The facts about to be presented will probably justify the inference that the overflowing of these Scythians from the steppes of Tartary led to the ultimate removal of the Israelites, as a body, from Media, Mesopotamia, and Assyria into the land of the Tartars; and thence into all parts of the habitable globe, according to the literal force of the prophecies addressed to Israel, and now proclaimed to the whole world, that men may everywhere look for their fulfilment, and understand that the destinies of nations and of men are determined by their obedience to the laws of uprightness, truth, and justice, or of the charities of earthly life under the kindred but higher charities revealed from heaven. Into the consideration of this world-wide dispersion of Israel it is not now my purpose to enter. Enough for my present purpose will be found in a very limited department of this inquiry, and I shall confine attention in this work to such evidences as we may be able to discover of the connexion of Israel, under another name, alike with Scythia, India, and England.

CHAPTER IV.

THE HEBREW INFLUENCE AND THE SAXON RACE.

HOWEVER infidels may cavil and sneer at the oldest book in the world, they have the facts in connexion with it to account for, which the truth of that book alone explains. The people who wrote the Bible and transmitted it to us have altered the whole aspect of politics and religion; they have remodelled the world, and that, without intending anything more than to express their own convictions. Their faith has cast mountains into the sea. The contemptible people, as the Grecians and Romans called the Hebrews, have turned the pillared temples of Athens and the Eternal City into dust, to be blown away into oblivion by the breath of Time.

The names of old heroes once worshipped there, now serve for little but to round the nonsense verses of our schools; the philosophers who haunted the porticoes of temples and the groves of the academies in long garments, uttering their proud attempts at wisdom with the gravity and mysteriousness of that miserable ignorance of God and of themselves which all their most oracular discourses expressed;—these, with all their honours, give place in silence to the dauntless prophets of Jehovah and

the ruder disciples of the holy Jesus. There is the fact—philosophy without the Bible has done nothing to improve the moral world as yet. The seed of Abraham—the man who so long ago strangely separated himself and his family from the pantheists of old Asia in order to assert faith and to worship a personal and a speaking God, the God manifest in humanity—have by their books and their ideas altered the habits of the whole civilized world, and now regulate, or will soon regulate, the intercourse of nations in all that relates alike to commerce, religion, and law. The man who was called "the Friend of God" is acknowledged by Europe, Asia, and America, and by multitudes in Africa also, as the father of the faithful, thus professing to be the true seed of Abraham in spirit, just so far as they obey the God who called him to seek for a country beyond this world. What if those Christian nations that profess the faith of Abraham as the proper pattern of their own should not only be spiritually his descendants by faith, so far as they possess it, but be even bodily influenced by an infusion of his blood through the scattering of his lineal descendants, the tribes of Israel, lost amongst the Gentiles? But, if not so, they have at least received the Word of life from the children of Abraham, and the people thus ostensibly his seed are the models of humanity. In their records we possess the highest examples of all that is most ennobling in our nature, because there we see man influenced by the highest motives, and enabled, by the apprehension of divine relationship, in all their efforts to aim at the honour

of Him who is "*glorious in holiness, fearful in praises, doing wonders.*"*

Disregarding for a moment the Jewish mission to the Gentiles at all times of their history, but especially the Apostolic ministry in all lands with the Gospel of the crucified King of the Jews in their hands, the presence of the dispersed of Judah among us is sufficient to remind us of our indebtedness to them as men teaching us a grand lesson of the deepest interest. We see in their origin and history more of the use of history than in that of all the world besides; for in that we see the direct connexion of national and individual well-being with obedience to God's laws. Here is the secret of Providence. To know God in the abstract is impossible. He reveals Himself relatively, that is, in good and in evil. Man must study these in relation to the outward worlds of creation and history, and also in his own soul. He is to *distinguish* good from evil, to feel the beauty of holiness, and love that beauty. To appreciate the character of the just God, and to imitate Him who is manifested as the Saviour in whom righteousness and love are united, are spiritual duties now. These are

* The literal Jews are a wonderful people, even in respect to their physique. They resist the causes of disease and death better than most people. According to the investigations of Dr. Galter, of Wieselburg, the mean life of Jews is 45·5 years; of Germans in general, 26·7; of Croats, 20·2. He ascribes the difference altogether to the influence of race. Out of a thousand Christians at Frankfort, 39 reach 70 years, while of the same number of Jews 73 attain that age. This is the more remarkable, since Jews intermarry so much amongst themselves; for Dr. S. M. Bemis shows that, of 6321 marriages between cousins in Kentucky, 3677 produced infirm children—1116 deaf and dumb, 468 born blind, 1854 idiots, and 239 scrofulous.—Ranking's Med. Obs., vol. xxix. arts. 6 and 7.

the purposes of revelation and faith; and all speculation that takes the mind away from contemplating these truths confounds, distresses, and destroys us. With this form of revelation the whole course of Providence coincides. But the plainest evidence remaining for us of the connected history and interests of human nature is found in the Bible and in the history of the Israelites; not only as recorded in their books, but as now visible in the effects of their dispersion and their presence in all civilized lands. The Jews at least cannot but testify to their past history; they cannot but point to Jerusalem; they cannot but appeal to their laws; they cannot but quote their prophets; they cannot but sing the songs of Zion; they cannot but lament in the language of Jeremiah; they cannot but indicate their hopes, and, while testifying alike of judgment and of mercy, they cannot but thus direct the eyes of all thinking inquirers to the Jews' future as the only future foretold with any sign of promise worth having. The Hebrews' past has involved the well-being of the nations with whom they have mixed, and so will it be with their future. How marvellous their story! How blended with the destinies of empires! Egypt and Babylon, and Assyria and Rome have meddled with them and come to ruin, because they dealt with them unrighteously. And there is a controversy still pending with the Russian, the Mahometan, and Roman Catholic empires, as also with the Persian, the Mogul, the Chinese, the Burmese, and the Indian empires in connexion with *their* past conduct towards the outcasts of Israel. The history of the world, as

God's and man's world, is the history of the Hebrews. And if the British empire and the republics of the Western hemisphere be not ruinously involved in the approaching and universal struggle, it is because of their better standing in relation to the Jews in consequence of receiving the Word that went out from Jerusalem. Those nations which submit by choice to the Word that smote down with violence the resisting Cæsars now own the kindred of their Saviour, and acknowledge their obligation to the Jews for having conveyed to them the models of the wisest constitutions, and taught them to look before and after, to trace the meaning of God's handwriting concerning the origin and ultimatum of our race. Thank God, the influence of Jewish history and prophecy is deeper in our literature and habits of thinking than is the influence of Jewish Mammonism on our money markets. The purpose of both these effects is to be seen yet, and that probably soon. If, without the consent of Jews as money dealers, the nations cannot fight, so neither can those nations that adhere to the Bible be much troubled by the contentions that arise about the Greek, Armenian, and Romish churches as represented at Jerusalem by idolatries that are there the proper derision of the Moslems and the scandal of true Christians, and an abomination in the eyes of those very Jews who look upon the whole land in which the objects of contention stand as their own inheritance. Through the favour of the God whom they still worship, and through whose interference they rightfully expect to be ere long reinstated, they still ply every art at their command to accomplish

the end they desire, that is to say, the destruction of all those powers who pretend to any authority in the land of their fathers. The Holy Land is prepared to receive them back. These points are full of interest at the present turbulent and maturing and finishing period of history; but the largest element in the world's present condition is unknown, and therefore it cannot be taken into the calculation concerning coming events. We do not know how the ten outcast tribes of Israel, to whom so much of unfulfilled prophecy belongs, now stand in relation to the other peoples. They are only hidden, however, not lost, Not a seed is to fall to the ground in the winnowing process. And if it is difficult to find them as a separate people, or to discover where they are, if mixed up with others, yet it cannot remain for ever impossible, since the world is to see the light that shall arise upon them. (Isaiah lx.)

We are already well informed by trustworthy history that only a portion of the Hebrews who were carried captive into Assyria and its provinces returned to Palestine. All attempts to account for the remainder are unsatisfactory. Probably the most plausible attempt to find their locality is that of Dr. Grant, who, being a missionary among the Nestorian Christians, occupying many of the hills of the country over which the Israelites were probably dispersed by their conquerors, has arrived at the conclusion that these Nestorian Christians are the descendants of the Ten Tribes, and that the Scriptures are fulfilled by their discovery and conversion. But if Dr. Grant's views do not come up to the terms of the prophecies

concerning Israel, to which we have in a former chapter directed attention, it will be unnecessary to follow his several arguments in order to expose their fallacy. What Dr. Grant wished to prove, of course, under the circumstances, became very evident to himself; but he has not shown that the Nestorians are numerous, nor that they are "*swallowed up as an empty vessel amongst the nations.*" (Hos. viii. 8.) The Nestorians are very probably descendants of the few Israelites who did not leave the land of their captivity; this small remnant were distinguished in the early ages of Christianity, that is, the sixth and seventh centuries, in a most marvellous manner, by their sending out Christian missions to the east and the north, the traces of which still remain to a remarkable extent among the Chinese, the Tartars, and probably more southern nations in the Eastern hemisphere. We have in general but a small conception of the influence that early Christians, through converted Israelites, exerted over the views of the heathen world. It is at least a noteworthy fact that the early Syrian churches have left visible evidence of their missionary zeal and power, both in China and in India. Those early Syrian churches were Nestorians, and, in as far as the modern Nestorians afford strong evidence of their Israelitish descent, as well as of their actual connexion with the early Syrian churches, so called, it is probable that their missionary efforts in China and India originated in the fact that people of their own kindred were known to be in those countries.

If we go back into the records of ancient history, we find, as before observed, one marked period of

great obscurity, especially in relation to the country to which the Israelites were exiled. The wars of the Medes and Persians, which desolated those parts of Armenia, Media, and Assyria in which the captives dwelt, are not so narrated by any historian as to give the least clue to the relation in which the Israelites stood to those people, either during their continuance in their neighbourhood or afterwards. But there is one remarkable people beginning, for the first time, to take a name and a place in history. The Sacæ are now mentioned, but only incidentally, as a tribe of Scythians, or indeed as being the very Scythians themselves. It appears as if the existence of the Sacæ could only be accounted for by the Greeks and the Romans by supposing them to have come from the north. Nearly all that geographers and historians have preserved or intimated concerning this people, in respect to their early *locale*, is succinctly stated by Turner in his History of the Anglo-Saxons.* "The Saxons were a Gothic or Scythian tribe; and, of the various Scythian nations which have been recorded, the Sakai, or Sacæ, are the people from whom the descent of the Saxons may be inferred with the least violation of probability. Sakai-suna, or the sons of the Sakai, abbreviated into Saksun, which is the same sound as Saxon, seems a reasonable etymology of the word Saxon. The Sakai, who in Latin are called Sacæ, were the most important branch of the Scythian nation. They were so celebrated that, as already observed, the Persians called all the Scythians by

* Vol. i. p. 100.

the name of Sacæ; and Pliny, who mentions this, remarks that they were among the most distinguished people of Scythia.* Strabo places them eastward of the Caspian, and states them to have made many incursions on the Kimmerians and Treves, both far and near. They seized Bactriana and the most fertile part of Armenia, which from them derived the name *Sakasina;* they defeated Cyrus, and they reached the Cappadoces on the Euxine.† This important fact of a part of Armenia having been named *Sakasina* is mentioned by Strabo in another place;‡ this seems to give an [early] geographical locality to our primeval ancestors, and to account for the Persian words which occur in the Saxon language, as they must have come into Armenia from the northern regions of Persia.

"That some of the divisions at least of the people were called Sakasuna, is obvious from Pliny; for he says that the Sakai who settled in Armenia [implying that they had come from another country], were named Sacassani,§ which is but Sakasuni, spelt by a person unacquainted with the meaning of the combined words. And the name Sacosena,|| which they gave to the part of Armenia they occupied, is nearly the same sound as Saxonia. It is also important to remark, that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of

* Pliny, lib. vi. c. 19.

† Strabo, lib. xi. pp. 776, 788.

‡ Strabo, p. 124. Mr. Keppel, in his late travels, calls this "the beautiful province of Karabaugh." In a letter to the Royal Literary Society he says, "I have traced 262 words in the Persian, Zend, and Pehloi languages like as many in the Anglo-Saxon."

§ Pliny, lib. vi. c. 11.

|| Strabo, lib. xi. pp. 776, 778.

Saxones. If the Sakai who reached Armenia were called Sacasani, they may have traversed Europe with the same appellation; which, being pronounced by the Romans from them, and then reduced to writing from their pronunciation, would have been spelt with the x instead of the ks, and thus Saxones [or Saxons] would not be a greater deviation from Sacosani or Sacksuna, than we find between French, François, Franci, and their Greek name *Phraggi;* or between Spain, Espagne, and Hispania."

Saca-suni being the name of this people in Armenia, is itself a clue to their origin; for the word would mean, in Hebrew, the changed Saks—שכישני; not *sons* of Sak, but Saks that had altered their abode or their character.

The Persians of old distinguished the Sacæ into those of *Saka Huma-verga* [Amyrgian], and those of *Saka Tigra-khuda*, that is to say, *the* Tribes seated on the confines of India, and those scattered through the Persian empire. The name *Sacæ* was applied to them first as simply *the Tribes*, perhaps adopted from themselves; but ultimately it came to signify bowmen, because they, like the Ephraimites and the English, were so famous for the use of the bow.*

The country called Sakai is one of those which were subject to Darius, according to Norris's interpretation of the Scythic Behistun inscription.† The locality of this country is not indicated except by its connexion in the inscription; and from that we gather that it was on the borders of Media to the north-east,

* See Rawlinson's Herodotus, note, vol. iv. p. 65.
† See Journal of Royal As. Soc. vol. xv. pp. 136-139.

the known seat of some of the Sakai after the Scythian invasion of Armenia and Assyria.

Our Anglo-Saxon historian Turner points out the probable manner in which this bold and enterprising people were impelled westward until settled in our own land. We will not follow him; but from another source we are interested to learn that the White Island in the west (England?) was in India denominated Sacana, from the Sacas or Sacs, who conquered that island, and settled there at a very early period, as we find from the fact being mentioned in the Purânás named Varada and Matsya.* Captain Wilford has shown from these Purânás that the British Isles are to be understood by Sacam, as well as certain adjacent parts of the Continent, such as Saxony.† That these Sacas, or Sacs, were of a race identical with those that entered north-western India and overran a great part of Asia, is either implied or expressed by all historians who mention them, whether in the East or the West. The fact, then, seems pretty well established that the Saxon race sprung from the East, and that these have opposed and superseded the dominion of old Rome wherever they have reached in the West. The spreadings and doings of the Saxon race constitute the chief parts of modern history. There is no land where they are not, and no people that has not been stirred up by them. They now take the Bible with them wherever they go, and found their commerce with the wide world upon the rights and liberties which Christianity has taught them to value as their lives. Here, then, as

* Asiatic Res. vol. ii. p. 61. † Asiatic Res. xi. p. 54.

far as the Western world is concerned, we discover a people in whom are fulfilled most of the conditions of the prophecies concerning Ephraim, the son of that Joseph who was sold by his brethren and hidden in Egypt until the whole family of Jacob and the famished nations needed his manifestation as a man made wise and provident by wisdom from above. Thus Ephraim, too, is hidden, and yet from him shall flow the blessings of both earthly and heavenly nature to enrich humanity in every clime.

The fact that we have six or seven hundred words in our language of Persian origin agrees with our own origin, amongst the Persians, but not of them. Hebrew roots, too, are not few amongst our homeliest words. If we are related to the Sacæ, our stirring, restless, conquering spirit is in keeping with that of our forefathers, ever famous for the bow and the battle-axe. A glance at the ancient Sacæ in the East will show the likeness. They had detached themselves from Persia before Alexander's invasion. Independently they fought, as allies of Darius, at Arbela. They contended with Alexander's army without dishonour. A century later they established their rule from the Aral lake to the mouths of the Indus. They then invaded central India, but then fell under the dominion of the Parthians, probably of the same race, and finally were absorbed in the kingdom of the *Sassanidæ*, also Saxon, pretty much as the Saxons of England have become blended with the Normans, or Northmen, and the Danes, all traceable to the same Saxon source.

The revolutionizing influence of the Saxons who,

in olden time, took possession of a great part of India, was certainly no less marked than that of the Saxons who emigrated westwards. So that, if it can be shown that the Saxons had any connexion with the descendants of Isaac, or were in their origin of the same race, then it follows that we ought to find indications of their dominance through their opinions in the East as well as in the West, but more especially in India. And if we Englishmen are only a branch of the same stock that at an early period revolutionized India, and still maintain the influence of their religious ideas throughout the East, how wonderful and interesting is the providential position of England at present in respect to our Eastern dominion! If we could but clearly demonstrate our unbroken descent as Englishmen from the house of Isaac, and believe the prophets, with what interest we should look upon the promises made to Israel, and try to read our destiny in the Bible! Now, whether we succeed in this or not, it is plain that, the Hebrew Bible being truly ours, we are involved, in respect to ultimate results, in all that interests or ever did interest, the Israelites. And we may be sure that, so far as we too have a revelation, and that not merely through men and angels, but by the direct teaching and institutions of God through his Spirit in the Church, as we Christians profess to believe, the consequences of our neglecting rightly to employ our means will be proportionately met by condemnation and dismay. If Israel has suffered as an outcast, and been lost as a distinct people, for worshipping Baali instead of the Holy One, shall professed Chris-

tians escape, who only worship Mammon, and make a market of God's holy temple?

Spiritually, at least, and therefore, doubtless, in the truest and highest sense, the prophecies concerning the chosen tribes are fulfilled in us. We hold the oracles of God, are blessed with the dews of heaven and the fatness of the earth. Nations serve us, and bow down to us, and are the better for it. We are lords, yea, lords over our own brethren, and "cursed is every one who curseth us, and blessed is every one who blesseth us." (Gen. xxvii. 28, 29.) We Saxons are heirs of the world, not by right, but by divine favour and providential training. We are bringing the ends of the world together and binding mankind into one compact community, by the sacred ties of the highest intelligence and religion, involving, of course, all material blessings. This is as it should be, for earth is one orb rolling round in eternal love, and embraced in the light of Divine benevolence. But the true glory is not altogether an outward and visible thing. There is a glory which the eye of the spirit alone can see or endure, and that glory is the unfolding of the divine government in the history of the human race, and especially as manifested in the fulfilment of those prophecies contained in the sacred book by which God will demonstrate his attributes of foreknowledge and wisdom, and prove Himself to be, in one word, the Omnipotent, that is, Good Will in infinite operation. So says the true Christian.

We are involved in the fulfilment of the prophecies inspired by Jehovah, but how and to what extent the future must make known. If these Sacæ can be con-

nected with the Israelites, we can see how the union of Israel and Judah is to be effected. From Judah sprung the human and Divine Saviour of men, and Israel receiving his Word hails Him as their Salvation and as the reigning Sovereign of a redeemed world. Thus all nations shall be blessed by the faith that unites Jews and Gentiles alike to Christ.

A work was published some time since (by Mr. J. Wilson, of Brighton), entitled Our Israelitish Origin. This was too much opposed to the views of popular expositors to be received with the candour it deserved; but it must be acknowledged that Mr. Wilson in that work has done much more to meet the requirements of prophecy than any that preceded him; and although we dare not follow him into all the results to which he would lead us, still he has shown a large amount of probability, and indeed very much of the letter of Scripture, in favour of the opinion he has advocated, namely, that the Saxons are the descendants of Israelites as distinguished from the Jews. It is not to the purpose, however, here to follow in this track. Mr. Wilson has not advanced any *direct* evidence of Saxon connexion with Israel by descent, but he has indicated a great deal in the Anglo-Saxon character and customs which accords better with the notion of our Israelitish origin than with any other explanation of our peculiarities; but he lays most stress upon the circumstance that the prophecies concerning the family of Joseph are not fulfilled, unless in the Anglo-Saxons; a mode of treating the subject in the highest degree questionable, since it is necessary to the validity of such an

argument, first to prove our Israelitish origin by demonstrating, not only that we are derived from the Sacæ, but also that the Sacæ were certainly Hebrews. Could we but find the broken link in the chain by which the Sakai or Sacæ are supposed to have been connected with the Israelites, we should be at no loss to discover some of the modes in which the wondrous prophecies, so apparently contradictory and paradoxical, concerning the outcast tribes have been fulfilled in their descendants; for here are we, the Anglo-Saxons, with mind and heart imbued with the history and hopes of Israel, elevated and enlarged by the sublime doctrines and predictions of their sacred seers, sages, kings, and prophets, singing the songs of Zion in our temples, living in the noble expectation of universal blessedness under the glorious reign of the King of Salem, and desiring and endeavouring to promote the coming of his kingdom in all lands. The Saxons embrace the world, and the devout amongst them realize in faith and spirit the visions of all true prophets and seers that have been since the world began, and now anticipate the period when a King shall reign in righteousness, and princes rule in judgment. (Isai. xxxii.) What could converted Israelites do more?

But the link is broken—the connexion between the Sakai and the house of Israel has not yet been found. But we think we have found it at last, as we are about to show something very like positive proof that the Sacæ and the Getæ, who formerly invaded India, sprang from the same source as the Saxons and Goths of the West, and were directly connected with

Israelites, or with a people who employed their language. This, however, will scarcely serve to prove that the Gothic and Saxon races are the direct descendants of Joseph, to whom were promised all the blessings of increase and abundance. The facts and arguments accumulated by several writers may well suffice, however, to convince us that an Israelitish influence has been infused into the people from whence we sprung, and that the spirit of Israel's training, in war, legislature, religion, and all outward endeavour, has been operating amongst us to qualify our populations to colonize all countries; and while preparing the ground for the highest culture, penetrating the everlasting hills for gold and treasure, traversing all seas, building docks in every harbour, intersecting the mountains and the valleys with roads of wrought iron, riding on fiery chariots with the speed of tempests, sending forth their thoughts and words on lightning wings from land to land, and declaring everywhere, this earthly earnestness notwithstanding, that this world is not our rest. These, however, are not the positive marks by which the offspring of the escaped remnant is to be known at last.

Still these *Sacæ* are too peculiar in their rise and history not to be intended by Providence as one of the grand way-marks by which the patient and humble inquirer after evidences of Divine purpose in the distributions of mankind may expect to be directed in the right road to the end he seeks; for he knows that all that stands prominently forwards in the world's history is intended in a special manner to elucidate some point in the prophetic Word. The

ways of God to man, as verbally revealed on the principles of moral law in the books and in the experiences of the Hebrew people, are also revealed in the world's history. There *is* indication that the Sacæ, if they took not their name from the house of Isaac, were at least connected with Isaac's descendants. The word *Sacæ* or *Sakai* is remarkable in the history of language, and the philologists have been unable satisfactorily to trace its origin. The word Isaac is equally remarkable, but we are told its derivation in the story of Isaac's parentage and home-life. (Gen. xvii. 17.) It is from צחק, and means laughter, either as expressive of derision, incredulity, or joy. The initial *I* is not essential to it, and is perhaps prefixed to make it a personal as well as prophetic designation. Now, as we find this name adopted by the house of Israel and applied to them by the prophet Amos, who denounced them and their idolatries in this name not long before their banishment, we have only to discover reason and occasion for their using this designation afterwards, to account at once for the name Sacæ and all that is connected with it. In Amos (vii. 9) the word Isaac is employed as synonymous with Israel. It was after the tribes of Israel had separated themselves from Judah, and thus also from the hopes and promises connected with the house of David, that they acquired this name. After they had, in their pride and independence, sought another king, and one of their own, rather than accept any in the royal line to which the prophecies had pointed for the Messiah and the everlasting kingdom, the prophet calls them *the house of Isaac*. This is memorable.

They did not think by this rejection of God's Anointed to reject the hopes of Israel, but rather in their wilfulness appeared to fall back upon the anterior promise, and to look for blessing and power in the name of Isaac, the true seed of Abraham, in whom all the nations of the earth should be blessed. They arrogated the right of dominion in this name when occupying the hills of Samaria; and it is therefore highly probable that, when the conquering Assyrian king drove all their families from their fatherland, they still boasted of their descent from Isaac. They preferred to mingle idol-worship on high places with their traditional ritual, and thought, perhaps, with the opinionated and Cainlike spirit of refiners of God's ordinances, to honour Jehovah more by calling Him *Baal*, or *Lord of all*, than by worshipping Him as the God of their fathers and the chosen people only. The origin of the name *Sacæ*, or *Sakai*, for the inhabitants of that part of Armenia which the Sacæ occupied after the expulsion of the Scythians, is thus naturally accounted for. That they should be confounded with the Scythians is equally natural, especially as there is reason to suppose that they afterwards colonized amongst that wide-spread race of marauders, and gave their name to the country they occupied beside the Massagetæ. They attained so conspicuous a position amongst the Scythian nations, from superior arts, prowess, and industry, as at length to give their royal name to the dominant part of that race. It is at least remarkable that the name *Sacæ* is not applied by the classic historians and geographers to any tribe of the Scythians until

some time subsequent to the exile of the *house of Isaac.*

History assures us that the Israelites were permitted to exercise very remarkable influence during their captivity. It was a family of the exiles named *Shambat* that reigned in Armenia for a considerable period, as it is said, contemporary with Nebuchadnezzar.* Then, again, Daniel and his compatriots of the royal house of David were elevated to positions of the highest influence during the reign of Darius, and by the wonders that God wrought through the holy name of Israel's Jehovah, became dreadful and revered throughout and beyond the Persian dominion, which extended from this side of the Euphrates to the Indus, and from the Caspian to the Arabian Sea. After the Persian empire came under the power of Nebuchadnezzar, king of Babylon, the name of Daniel's God was known to many tongues; and all people, nations, and languages that could be reached by the messengers of the mighty despot, now restored to his reason, were exhorted by him to praise, extol, and honour the King of Heaven—the self-existent Deity of the Jews—"all whose works are truth, and his ways judgment, and who abases all who walk in pride." (Dan. iv. 37.) If that strangely beautiful episode of history, the book of Esther, relates to the condition of those Jews who remained in the land of their exile after the return of their brethren to Jerusalem (B.C. 536), as it appears to do, we have evidence that they were at that time very numerous and influential. The events related in the story are said

* See Armenia, in Penny Encyclopedia.

to have occurred in the reign of Ahasuerus, who is supposed to be the same as Artaxerxes (B.C. 462). It is stated that his dominion extended from India* to Ethiopia, over a hundred and twenty-seven provinces. (Esther i. 1.) It must, therefore, have embraced all the countries into which the Ten Tribes were deported by the Assyrians. If, therefore, the Ten Tribes, as a body, were still in those countries in the time of Esther, we might reasonably expect to find something concerning them in this book; but we do not. Throughout, the Hebrews are named by the designation invariably and distinctively applied only to those attached to the house of Judah—Judeans or Jews (היהודים). This is remarkable, as the circumstances related would necessarily have involved all the Israelites then in those countries. Esther had been providentially elevated to an influential partnership in the throne of the splendid tyrant Ahasuerus. Haman, one of his nobles, in envious and ignoble pride, endeavoured to resist the encroachments of Jewish influence; and he contrived to obtain an edict for the entire destruction of the Jews, on the ground that the national and established religion was endangered by them. (Esther iii. 8, 9.) A day was appointed for a general massacre of the ambitious

* India is here called הֹדּוּ, or Hôdhū. Is it not probable that this name is from Ayodhya (? הַיודה), now Oude, which, according to the Ramayana, once ruled over all India? The first dynasty of Oude is said to have been founded by Ramah, a sort of hero-divinity, who came from his holy mountain west of Caubul, probably Indo-Koosh. Now Raamah is the son of Cush, or Koosh, the grandson of Noah. (Gen. x. 7.) Indo-Koosh takes its name from this Cush, the son of Ham. May not the hero Ramah be the same as this Raamah?

exiles; but in the meantime Haman's craft was defeated. The king's heart, strong in wilfulness, was weaker than the voice of woman; for it is ordained that the eloquence of beauty, love, and faith shall be always stronger than the changeless laws of the Medes and Persians; for such laws are made in the strength of man, but nature is the strength of God. The Jews were to be slaughtered; the word had gone forth, and could not be recalled; their enemies were armed, and animated with the hope of a rich and easy spoil. (Esther ii. 16.) But a counter-edict gave the Jews the right to defend themselves, and they vindicated their right like men possessed of noble hearts and trained to the high thoughts and deeds of a patriotic and divine creed. "They gathered themselves together in their cities throughout all the provinces of the king" (ix. 2), and "slew seventy-five thousand of their enemies," and "had the rule over those that hated them," though "they took no prey" (ix. 16). Now, in all this none of the Ten Tribes were concerned, but only the Judeans; from which we infer that the Israelites, who delighted to call themselves Beni-Israel, had before that departed as a body from Media and Persia. During the twenty-eight years in which the Scythians kept the Medes, Persians, and Assyrians in subjection, the Israelites must have enjoyed ample opportunity to become acquainted with them, and afterwards to join them, if, as we have reason to believe, the Scythians were friendly to them. And if they went, where were they so likely to go as into the countries on the borders of the Caspian Sea, where the Scythians predominated?

We know that Ezekiel was consulted by the elders of Israel when on the banks of Chebar, and when at Tel-abib he visited his exiled brethren. This was about 594 B.C. He then told them of his vision, and they appear to have spoken of their desire to go into some country beyond; probably some place that might be known as the Highland, or high place, such as the steppes of Tartary; for he states, as if in reference alike to their desires, their destiny, and their idolatry, that he "then said unto them, What is *the* high place whereunto ye go? the name thereof is even called Bamah [a high-place] unto this day." This play upon the words the high-place and a high place is utterly unaccountable, except on the supposition of their having mentioned their going collectively to some land to which they gave the name of *Habamah*. The places in which they were accustomed to conduct their idolatrous worship were called high-places; but it is evident such places were not here meant, for the prophet, after telling them how God would judge and scatter them and pour his fury on them, and purge out the rebels and not let them enter the land of Israel, adds, "As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idols, and hereafter [also], if ye will not hearken unto me, but pollute ye my holy name no more with your gifts and your idols." (xx. 39.) God declares He will "bring them out from the people and gather them from the countries where they are to be scattered;" "and will bring them forth out of the country where they sojourn, but they shall not enter into the land of Israel" (xx. 33-39). As heretofore,

so hereafter, they shall go and still serve idols. They talk of going to some high place called the Bamah; were they not always going to Bamah, for is not that the name of the places in which they were constantly committing idolatry with steady devotion? Go, says the prophet, go to your desired Bamah; serve your idols, when there, as you do now; but know, God, whose name you pollute, will judge you there. We *may* possibly see more of the meaning of this Bamah as we proceed. We must not here lose sight of the significant fact that the prophet foretells that, though these Israelites desired to be like the heathen, they should not be so. "That which cometh into your mind shall not be at all, that ye say, we will be as the heathen, as the families of the countries, to serve wood and stone" (xx. 32). They are to be distinct from ordinary idolaters in their idolatry, not actually worshipping wood and stone as gods. According to the best chronology we can get on the subject, it appears that the prediction of their exodus from Assyria was delivered about the year 594 B.C., or seven years after the captivity of Jehoiachin (compare Ezra i. 2 with xx. 1), two years after the vision on the banks of the Chebar (now Khabûr). The Scythians had been expelled but a few years before, for Cyaxares I. reigned forty years (Herod. i. 106), and died 600 B.C., soon after his conquest of Nineveh, which he undertook immediately subsequent to their expulsion. There was, doubtless, sympathy between the Scythians and those Ephraimites who were given up to idolatry and the worship of high places; they were alike prone to intoxication and famous for the

use of the bow. In Persian, Sacai, that is, a Sacian, was synonymous with glutton and drunkard,* which are terms applied by the prophet to the house of Isaac; and, if historians may be trusted, the Saxon branch of the Scythian family have always taken so very kindly to their food and their drink as to worship their gods with gluttony and drunkenness.

But where shall we find any record of the exodus of the Ephraimites, the house of Israel, the house of Isaac, the house of Joseph, the rebellious house? By all these names had the prophets addressed them; but, after Ezekiel, no prophet mentions them. Daniel ignores them; Haggai has no message for them; Ezra and Nehemiah fail to account for them. Where are they? We may better answer that question when we have considered another, which shall form the subject of a distinct chapter.

* An. Hist. Un. vol. xx. p. 15.

CHAPTER V.

ISRAEL'S NEW NAMES.

DID the Israelites acquire other names during their captivity?

At the time that Ezekiel visited the captives by the river Chebar, Nebuchadnezzar was ruler, not only over the kingdom of Babylon, but also over the whole of Assyria, Nineveh having been taken and added to Media, so that all the Hebrew captives were under his dominion. The Israelites of the captivities under Tiglath-Pileser and Shalmaneser were in Media and in the country about the Chebar. They had been there nearly a hundred years, and were probably very numerous at the time when Nebuchadnezzar founded the Babylonian empire and conquered Judea. We should therefore expect to discover some traces of their existence in the profane historians of the Babylonian and Median empires. It would be in vain, however, to look for them under the name of Israelites or Hebrews, seeing that as such they had lost their nationality. We should therefore seek them under some name expressive of their condition at present, rather than as indicating their nation. I think that those who dwelt in Assyria acquired the name of Sacæ, and that those in Media will be found in the Budii (Βούδιοι), said by Herodotus to be a

tribe of the Medes. (Herod. i. 101.) The Budii appear to be the same as the *Putiya* of the Persians, and are supposed by Rawlinson to be the Budii of the Babylonian inscriptions. This able writer also regards these Budii as a Scythian people, and deems it probable that they may be identified with the Phut of Scripture; but I would accept the Persian name, *Putya* or *Puthya*, as a name likely enough to be applied to the Israelitish people by themselves—פתיה= broken of God. That the *Budii* are mentioned by Herodotus as a Scythian people, and also as a tribe of the Medes, may be accounted for very easily, if it can be shown that they were neither, but really Israelites hidden under this name, both in Media and Scythia; and, of course, on the same ground, their supposed identification with Phut is at once disposed of. As, however, the *Budii* will be fully considered in a succeeding chapter, I will leave them at present with a simple assertion of their being most likely Israelites, a people to whom the word *Budii* would very well apply, seeing that, as a Hebrew word, it would signify the separated people (בדיי). There is another people, named *Sukhi*, in the inscriptions deciphered by Rawlinson. This people dwelt by the Chebar; probably on the site of the modern Zacho or Sacho. These people may possibly be identified with the Sacæ, or Sakhai, who afterwards get confounded with the Scythians, in consequence of their being mixed with them. All the reasons for this identification cannot be at present stated; but one strong reason appears in the fact that they occupied the situation between the Tigris and Euphrates by the Chebar, where Ezekiel met the

Israelitish captives, whom I have endeavoured to identify with the Sacæ, on the supposition that they adopted this name in remembrance of their descent from Isaac; but the word not having come to us with its original orthography, we reason on the subject with the more difficulty. Could we find the word Sacæ spelt in characters equivalent to the three letters that form the root of the word Isaac—צחק, the question would be almost decided, for the word is too peculiarly Hebrew in its form to have any other derivation than that assigned to it in Holy Writ. (Gen. xxi. 6.) Now, I think we have the word precisely in those equivalents in the Scythic version of the Behistun inscription, so ably presented to us in the memoir thereon by Mr. E. Norris.* This version may or may not be Scythian; it is enough for our purpose that we find the word we want inscribed on a rock in Persia about the time of Cyrus. The word consists of three characters, which Mr. Norris renders Saakka, but which in Hebrew equivalents would probably stand as צחק, the very word Isaac without the initial *yod*, which properly makes no part of the name. If we suppose the name *Sukhi* to be derived from any other Hebrew word common to the Chaldees also, we may perhaps find it in שכר; which would still apply to the Israelites, for, as a name, it would mean a people emptied from one place into another. We have the same word in use amongst us, and to *sack* a city is to empty it of treasure. We might imagine several derivations of the word; but we need not wander into further conjecture, as it is enough that

* Journ. Roy. As. Soc. vol. xv. art. 1, p. 206.

the country inhabited by the Israelites had a name which so far connects them with the Sacæ, or Sakhai, for by and bye we shall discover this name in distinct connexion with a people that used the Hebrew tongue. The only Hebrew equivalent for the name of the people called by the Latins Sacæ and the Greeks Sakai (Σάκαι and Σάκας) is that already given as the equivalent of the Behistun inscription, and in English the Sacs or Saxons. That the Sacæ had some remarkable bearing upon the Babylonians is evident from a singular festival celebrated amongst them called Sacca or Sacea. Athenæus, after Berosus, informs us that the festival was instituted in consequence of a signal victory obtained by Crœsus, King of Lydia, over the Sacæ, said by Athenæus to be a Scythian people. This took place about 562 B.C. The Babylonians were at that time the allies of the King of Lydia; but the circumstances of the festival celebrated by the Babylonians in remembrance of that event are of too remarkable a character to be explained by the mere fact of the alliance. Five days every year were devoted to this festival by the Babylonians; during which the slaves or servants commanded their masters, one of them being for the time constituted chief over the house, and wearing a kind of royal robe, which they called Zagana.* It would appear, therefore, that this victory of Crœsus over the Sacæ in some way related to the mastery of the Babylonians over their slaves. Is it not, then, probable that these Sacæ were at one time in the position of slaves or

* Anc. Hist. Univ. vol. iv. p. 121.

captives to the Babylonians, and that they had escaped from their dominions, and for a time assumed a royalty of their own, and possessed a power which even Crœsus might boast of having checked? That the Babylonians had reason to rejoice in his victory is evident; and perhaps their rejoicing may be explained, if we suppose that the Sacæ and the Scythians were encountered by Crœsus when on their way to invade the Babylonians, who would not only remember that the Scythians had not long before "become masters of all Asia" (Herod.) for twenty-eight years, but were the more to be dreaded now as led on by the Sacæ, who desired to avenge themselves upon the tyrants who had enslaved them. *Zagana* was probably the name of the robe worn by the chiefs or prefects, סגנים, a title among the Babylonians and Persians, and amongst the Jews also, after their return from captivity. In the Behistun inscription we find three classes of Sacæ referred to (p. 150); namely, the Sacæ named next to India, the Sacæ who use arrows, and the Sacæ who are said to be beyond (?) the river. We therefore find them scattered very widely, and no longer constituting one people or nation, although evidently one race; which is just the condition in which we should expect the house of Isaac to be found at that time, under the circumstances to which we know they must have been exposed, first, from their separations in their early captivity, and then from the wars and divisions in the countries they occupied. The river referred to must have been either the Tigris or the Euphrates. The word rendered beyond (*vittuvanna*) would, I

conceive, be better rendered gone beyond, implying their voluntary removal from their original seat (by the Chebar); a fact which would fully accord with the testimony of Esdras and the facts already stated. The Ephraimites, or house of Isaac, were notable as bowmen (see Ps. lxxviii. 9); and here the use of the arrow is given as characteristic of one division of the Sacæ, as it was of the Sacæ that Cyrus and Alexander the Great encountered to their cost; and we know the Saxons that fought their way to England were also famous bowmen.

As one class of these Sacæ, at the time of the Behistun inscription, dwelt in the north about the Caspian sea, and another at the north-west of India, we may well imagine the third class, seemingly a peaceable people, on the west of the rivers Tigris and Euphrates, desirous of being united with their brethren, whom they could have no hope of reaching through Media and Persia, which were now the lands of their foes; and therefore their course could only be through the passes of the Massa, or Mount Mesha, on the western side of the Caspian, through which the Scythians are said by Herodotus to have entered Armenia. The Massagetæ and the Scythians were probably ready to let them settle amongst them, or to pass on; and, in fact, the early history of the Sacæ is mixed with those nations, so much so, that they have been confounded together. In looking over the history of Media we find that Ctesias* leaves the Sacæ and the Medes at peace with each other after a long struggle together, the Sacæ having been led on by a

* Diod. Sic. l. ii. c. 3.

wonderful heroine named Zamara.* This may be in some measure fabulous as to date, but is likely to have been asserted on other grounds than that of imagination. Such a statement points to some such reality. Then, again, the Parthians are said to have revolted from the Medes under the protection of the Sacæ who inhabited Mount Hæmodus, which separates India from Scythia. This again points to the standing of these Sacæ in relation to the Medes, and also indicates the direction in which we are to look for "the peculiar people."

There were no impediments in the way of their colonization among the Scythians, and, in fact, the existence of a new people under the name of Sakai, or Sacæ, about the east of the Caspian Sea and on the northern side of the Imaum mountains, is proved by reference to the historians already quoted in the extract from Turner's History of the Anglo-Saxons, and also by the name of the country being given in the Behistun inscription as under the protection of Darius, the son of Hystaspes (B.C. 555). The Sacæ, like most of the tribes of Israel, who once inhabited the mountains of Samaria, were a pastoral as well as a warlike people, and the country into which we shall trace the Sakai, or Sacæ, was peculiarly adapted to the wants and habits of such a people. That a large body of Hebrews did proceed northward from Armenia, and were resident in the neighbourhood of the Caspian Sea, appears probable, as already stated, from the circumstance that, after the Jews were permitted to return to Palestine, Ezra sent to the chief of the place, Casiphia (Ezra viii. 7), for ministers.

* Anc. Hist. vol. v. p. 25.

It is important to observe that the Caspians are mentioned by Herodotus in connexion with the Sacæ as *united* tributaries to Darius, son of Hystaspes. (Herod. iii. 93.) This Darius was king of Babylon, Media, and Persia. (Dan. xi. 2). Here we again observe also that the Babylonian title Sacæ is not vernacular but foreign, and, as used by them, simply means "the tribes," corresponding to the Greek Παμφυλοι.* Ezra's message is remarkable, and proves that Hebrews were not only dwelling near the Caspian, but observing Hebrew rites there, and were subsisting under a government of their own. Ezra states: "I sent them [the messengers] with commandment unto Iddo, the chief of the place Casiphia, and I told them what they should say unto Iddo and to his brethren the Nethinims at the place Casiphia, that they should bring unto us ministers for the house of God." We have the authority of Dr. Henderson for interpreting the word Casiphia as the name of a country bordering on the Caspian Sea.† Hebrew remnants of the captivity are still resident on the eastern borders of the Caucasus. But when we come to speak of the Sacæ in northern India we shall find distinct evidence that the Nethinim were there also, and known by the name of Botans. It is not unlikely that the people called Isicki, who were for the first time allied with Rome in the consulate of Nero, were Hebrews; and their name certainly associates them with the house of Isaac. But Tacitus, in alluding to their usefulness in the Roman invasion of Armenia under Tiridates,

* See note in H. C. Rawlinson's Herodotus—Cimmerians.
† Russian Researches.

implies that they so effectually aided Carbulo because they were good horsemen and well acquainted with Armenia; characteristics that would well accord with remnants of the Sacæ, who conquered that country, according to Strabo, and whom we suppose to have gone through that country in their passage to the land of the Scythians.

We seem to get a glimpse of the Sacæ again in the mightiest dynasty of the Parthians. The Sassani, or Saxani, threw off the authority of the Assyrian kings and founded an independent kingdom, which subsequently extended from the Indus to the Euphrates, and from the Oxus to the Persian Gulf. Were not the Saxani, Saxons? The last of the Sassanide kings was Yesdigird, who set himself to harass the Jews in Persia (Heb. Liter. p. 217); but it is remarkable that those who sided with the house of David, or the so-called Davidic family, were all put to death. This took place about A.D. 651, when the Chalif Omar's all-subduing arms had made Persia desirous of the triumph of the Crescent. This distinction between Jews of the Davidic family and other Israelites indicates that the majority of the great multitude of Hebrews in that country, at that comparatively recent period, were Beni-Israel, and that they ultimately submitted to Mahometan influence; so that, if we are to find any of their descendants there now, we are to find them as Mahometans.

This dynasty, according to Justin, was called Parthian, from a Scythian word signifying the banished or the exiles. Some say the Parthians were the same as the Getæ, Massagetæ, or European Goths.

Strabo says that Arsaces, who founded the kingdom of Parthia, was a Sacean or Saxon. But the fact seems to be that the first Saxons who reigned in Parthia took this name because they were Sacæ from the province Aran—hence *Arsaces*. This titular appellation was first assumed by the princes of Parthia 254 B.C. The first who took this name was a native of Balkh in Bactria. He revolted from Antiochus Theus, slew Agathocles, the governor of Parthia, and took the title of Great King. The country of the Sacæ, or Sachæ (or *the tribes*—Sanscrit), is called in the Puranas *Saca-dwipa*, a country among the fountains of the Oxus; and from this name, *Saca-dwipa*, the Greeks composed the word *Scythia*—Σκύθαι.* They are the same people who destroyed Cyrus and his hosts (according to Herodotus), who paid tribute to Darius, who assisted Xerxes, and who overthrew the dominion of the Seleucian dynasty in Bactria, about 130 B.C. Parthians and Medes were amongst the devout Israelites who were present on the day of Pentecost in Jerusalem. Israelites must have been mixed with the Parthians on any hypothesis; and if, as Josephus asserts, the descendants of the captives of Assyria were dwelling in countless numbers beyond the Euphrates in his day, then there is nothing improbable in the opinion that the Parthian dynasty of the Sassani, if not Israelitish, was sustained at least by Israelites. And if they were one with the Sacæ and Sassanes, we discern how, in the usual order of Providence, the people once oppressed by Assyrian tyrants

* So says Major Tod in his account of Greek and Parthian medals; but we find the word Skuta for Scythia in the Babylonian and so-called Scythian of the Behistun inscriptions as early as Cyrus.

should become the means of destroying their power, so that Nineveh and Babylon and Persepolis should perish and be interred under the wanderers' feet. We at least discover in the changes in the country of Israel's exile, subsequent, if not previous, to the Jews' return from captivity, abundant opportunity for a people so well trained to warfare and toil as these Israelites were, to have proceeded into another country, if they had desired it. They did desire it. It is true we have found few traces at present, and we do not expect to find positive proofs of the progresses of the Beni-Israel until we have advanced further. It appears to have been the purpose of Providence, in connexion with the fulfilment of the Scriptures, to conceal the paths of the outcast tribes until the final winding up of history, when it shall be demonstrated that the Spirit which inspired the prophets is the self-same Spirit that set bounds to human revolutions, and scattered the nations like seed from the sower's hand into ground prepared to produce fruit for the garner of God.

But did the Ten Tribes ever leave the land of their captivity? If we had found it plainly written in the pages of Herodotus that the Ten Tribes did desire to leave that land, and did accomplish their desire, but few among us would question the fact. Now, we have already appealed to historic evidence of a fact quite as well preserved and quite as authentic as any in Herodotus, or Xenophon, or Pliny, and it is only called apocryphal, or doubtful, in comparison with our canonical Scriptures. In the 2nd Esdras xiii. 39-46, are these words: "And whereas thou sawest that he

[*i.e.*, the Son of God] gathered another peaceable multitude unto him; those are the Ten Tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar, the King of Assyria, led away captive, and he carried them over the waters, so they came into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a *further* country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river [in Armenia]. For the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, namely, of a year and a half; and the same region is called Arsareth. Then they dwelt there until the latter time; and now, when they shall begin to come, the Highest will stay the springs of the stream again, that they may come through; therefore sawest thou the multitude with peace." I presume that the word ארשרת (Arsareth) may be fairly and properly rendered by its exact equivalent Oriens, the Orient, the land of the far East, the country always called Oriental. Unfortunately we do not possess the Hebrew word which would decide the point, as the books of Esdras have reached us only in Greek. Let us take this remarkable passage at its value as an early historical evidence in proof of the fact that the Ten Tribes left the place of their captivity for an abode more to their minds in the East, while the people that might otherwise have prevented it were

restrained by the providence of God.* In chap. xx. of Ezekiel, verse 38, there is a strong confirmation of this passage; God says, "*I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel.*" When denouncing the false prophets of Israel the prophet Ezekiel also declares that "*They shall not be written in the writing of the house of Israel, neither shall they enter into the land of Israel*" (xiii. 9). We must remember that Ezekiel was himself at that time an exile, and amongst the Israelites by the river Chebar. (Ezek. i. 1, 3.) Now, if the captives are conducted forth from the land of their captivity, and yet they do not return to Palestine, where do they go? Hosea prophesied that they would refuse to return after they had been sent into Assyria (Hos. xi. 6); and Amos, in predicting the wanderings of outcast Israel in search of divine direction, says, "*They shall wander from sea to sea, and* FROM THE NORTH EVEN TO THE EAST, *and shall run to and fro to seek the word of the Lord, and shall not find it.*" (Amos viii. 12.) This prediction could not have been verified by any wandering to and fro in Palestine, for the word of the Lord was always there. And besides, from sea to sea, could not be from the north to the east in their own land. Other passages from the prophets concerning the same subject guide us to the locality in which the peculiar and pure remnant of Israel, escaped from Assyria, is to be found in the latter day; for when Judah and Ephraim are to be

* When questioning the authority of Esdras, it will be right to remember that our Lord appears to quote that book. Compare Matt. xxiii. 34 with 2 Esdras i. 32, and Matt. xxiii. 37 with 2 Esdras i. 28-33.

called home together, it is to be from the West and from the East.

Jeremiah, who prophesied to the Jews concerning their captivity and restoration, while exulting in the redemption of Judah, and anticipating the song of joy on the height of Zion, when the Jews should be ransomed from the hand of the strong, introduces a beautiful episode in remembrance of the Israelites who had long been banished. Personifying the people under the name of their Ramah, he predicts comfort for the weeping Rachel. Then bursting forth with Divine remonstrance and tenderness, Ephraim is called to remembrance as a dear child. But, as if this idea were not tender enough, the whole people is called back as by a father's voice addressed to a wandering daughter. The refusal of Israel to look to Zion is foreseen, the outgoing of the nation to a further country is foretold, and she is recalled. "Set thee up *waymarks*, and make thee *high heaps*; set thine heart towards the highway, the way thou wentest; turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou go about, O thou backsliding daughter?" (Jer. xxxi. 21, 22.) I believe that the course which the Israelites took *is* marked by those tumuli and high heaps which extend from the north of the Caspian into Western India.

Writers whose theories concerning the Israelites would be disturbed by the testimony of Esdras above quoted, endeavour to dispose of it by a bold stroke. Thus Dr. Grant, believing that the Israelites as a body never left Assyria, but are now in Kurdistan, says that Esdras, in the passage referred to, meant only to

describe the captivity by Shalmaneser (2 Kings xvii. 6), and adds, that as the Israelites on that occasion crossed the Euphrates, and that as the Tigris unites with that river, therefore it was probably included under the same name, and the country of Arsareth may be the same as Hattareh (*i.e.* Halah), or Ararat.* But why assume that the distance between Palestine and Armenia would require, in ordinary Oriental parlance, a year and a half for a caravan to traverse? Then too, it is evident that the writer of the second book of Esdras speaks of himself as once among the captives, and therefore we may be well assured that, when he spoke of their going forth into a *further* country, he did not mean to say that they only went from Samaria to Assyria; for it is while in Assyria they resolve to go into a *further* country, and that country requiring a year and a half to reach.

A fatal objection to Dr. Asahel Grant's hypothesis is the fact that the number of these remnants of Israel is so small, being only about 200,000 as the whole progeny of the Ten Tribes. It is calculated that the Jews descended from Judah and Benjamin alone, at the present time, amount to nearly nine millions. When we remember that it is to the tribes descending direct from Joseph that the blessing of increase is especially promised, it is evident that the few Israelites remaining in Kurdistan cannot represent them: "I will be as the dew unto Israel; he shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree. Ephraim shall say, What

* Murray's third edition of Grant's "Nestorians," p. 202.

have I to do any more with idols; I have heard him, and observed him; I am like a green fir-tree. From me is thy fruit found." (Hos. xiv. 6-8.)

We will take it for granted, then, that the Ten Tribes, that is, the rebel house of Israel or Isaac, did leave the land of their captivity and pass into the north, and that from thence they were dispersed in various directions, but that the main body of them ultimately settled in the East. Mr. Forster observes that "there is great probability that the Arsareth, or Hasarah [why drop the *r*?], to which the Israelites went, is the very nation and country named by Ptolemy Bar-Zaura, Bar meaning sons in Syriac. The Hebrew definite article *ha*, being prefixed to Zaura, or Sara, would form the very word Hasarath, for Sarath is but the fuller feminine form of Sarah. Hence we obtain another indication of the Hebrew or Syrian origin of the name of the people inhabiting that country, according to Ptolemy; for, in fact, the name he applies signifies the sons of Sarah, that is, of Abraham's wife, the mother of the promised seed." *Hazara* is the name still retained by that country, as we find in Mr. Elphinstone's "Kingdom of Caubul" (p. 669). It lies along the Helmund river, the largest river of Khorasan. This country may have been occupied by Israelites, and I believe we shall, as we proceed in our research, discover evidences that it was.

In the meantime, though it appears not improbable that the Sacæ really derived their name from Isaac, and that they were, in fact, Israelites who had either adopted that name, or had it imposed upon them by way of distinction, yet we shall obtain evidence

that the name of Sacæ might be associated with Israelites from other circumstances. The harder vowel of the patronymic being dropped, and the sibilant softened, the sons of Isaac become the sons of sackcloth; it is literally but the change of a breathing. The one name indeed signifies laughter, and the other grief; but the transition is as easy and common in fact as in sound, and surely the history of the Sacæ more than that of any other people proves that both triumph and trial are providentially associated with their name.

It is still the Saxon race of which we are in search. If so, say our readers, why trouble yourself to go beyond home? Is not Britain the abode of Saxons, and is not the vast continent of Northern America peopled by that energetic and subduing race? Yes; doubtless we are Saxons. We have sprung from a tribe of fierce barbarians cradled in the East, nurtured amongst the Heavenly, or Himalaya mountains, trained to arms among the hordes of the Tartarian steppes, forced to become marauders for a maintenance, driven back again by Roman conquerors into the frozen zone, and now, independent and robust, from the necessities fixed upon us by a kind Providence, we Saxons dwell upon all the borders of the world—the wonder of its peoples. But yet we are not the pure descendants of the sons of Isaac, not pure *Saksuns;* but rather, perhaps, a balanced mixture of extremes, the offspring of savages and wildmen, the outcasts of the family of Japhet, united with a Semitic race inured to the difficulties and dangers of forest life, and contending for existence with beasts

of prey and fiercer beings. But we believe that the savage worshipper of all the elements—most adored when most in conflict—in thunder, tempest, and in earthquake—has been tutored by admixture with wanderers of that race whose faculties had been of old most elevated by converse with divine and revealed truth. The blood of Israel has mixed with ours, and it may be that the admixture of eastern and northern souls has made the Saxons the most abstruse, the most metaphysical, the most tempted, the most daring, the most practical, and the most commanding people in the world. The savage Saxon, indeed, confounded inspiration with inebriety, and once, like the Ephraimites, made drunkenness a part and proof of his devotion to his deities; but now the book of God is open among his children, and the Voice that spake alike on Sinai and on the Mount of Olives is heard with reverence and love. The contemplative and devotional spirit of Isaac and his own true sons is become apparent and predominant among us, and the seed of heavenly truth is rooted and vigorously blooming in our midst, and our right to the name of Saxon is proved alike by our Oriental derivation, by the character of our nation, and by the fulfilment of the prophecies in our own persons. But still we are but partakers of a larger portion of the incidental blessings resulting from the wanderings of Israel, and not the literal Israel ourselves. But higher far are we, if indeed partakers of the heavenly calling.

CHAPTER VI.

CHARACTERISTICS, TRACES, NAMES.

From the antecedents of Israel, what is to be expected from such a people when resolving to separate themselves from heathens and to set up an independent kingdom, not in obedience to any divine command, but in confident reliance on their own piety and pretensions? In the land of their fathers they proved themselves perversely devotional, zealous in altar-building, worshipping the heavenly host in groves and high places, addicted to necromancy and adoration of the dead, reverencing every form of life, even to the worship of creeping things, mixing the attributes of Jehovah and every syllable of His holy Name with idolatries of every kind. The sophistry of sentiment, as usual, turned them from the obedience of faith to the delusions of fancy, and persuaded them to believe that they honoured the Creator of all living and moving beings by worshipping as they liked. They were religious simpletons, and great perverts, only because they did not learn God's law, and do it; and now left, so to say, to themselves, wherever they go their characteristics will appear like the stamp of a divine signet, a mark from the finger of God upon them: "Ephraim is turned to idols, let him alone."

They are still to be looked for as separatists, proselytizers, and idolaters, and yet with high pretensions to priestly purity; having, as of old, colleges and convents for unmarried prophets and prophetesses, monks and nuns; believing in a Messiah always present and always coming; blending a theocracy with a kingly power; neglecting all the institutions of God for formalities of their own; and strong and wrong alike in heart and head, madly deifying their own ideas, and taking their dreams for oracles. In consequence of not distinguishing the God of all the prophecies and all the promises from such gods as Egypt and Assyria honoured, they confound the Branch of renown, the Branch of righteousness foretold by their true prophets, with the fabulous traditions of heathendom. The hopes of restoration from the Fall through the perfect offshoot of the tree of life in Paradise, the holy seed of the woman, are merged and lost in confusions without record; and so, in imitation of their Assyrian captors, they hold up the branch to their nose before a figurative god, in honour of their own conceits as a people worthy of especial favour. Their habits of idolatry are so ingrafted as to be rooted in their stock and incorporated with all the outgrowths of their life. It was always with them as it is with ourselves, all promises of amendment were in vain, because made in self-dependence and with neglect of the expressed will and written word of God. Pride even took the garb of Divine benevolence, and compassed sea and land to proselytize the abject kindreds of humanity; but, like the self-appointed mission of Satan into Eden, it is only the propagandism of a restless spirit

that converts the weak, ignorant, naked, and simple dependents upon Providence and Mercy, into will-worshippers endeavouring to reach up to Heaven by the use of their own wits, unrestrained by the dictations of the Wisdom that in love would rule them by truth from His own lips. It is for such a people we are to look, and we shall find traces of their influence to the world's end. But the prophets of Jehovah, who warned them, and now warn us, have afforded us light, by which we learn that the people thus made outcasts of their own accord, while endeavouring to establish an all-embracing kingdom in the name of the God of truth and love, only succeed in establishing delusions in their progress, and in the end are themselves lost altogether as a nation, never to be recalled into existence, but as by the Voice that awakens the dead, and says to the dry bones live, and to the sleepers in the dust arise.

It is said of Israel (Hos. viii. 5, 9), "*Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them; how long will it be ere they attain innocency; for from Israel was it also; the workman made it; therefore it is not God; but the calf of Samaria shall be broken in pieces. For they have sown the wind, and they shall reap the whirlwind; it hath no stalk; the bud shall yield no meal; if so be it yield, the strangers shall swallow it up. Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure; for they are gone up to Assyria, a wild ass alone* [בודד] *by himself.*" This state of loneliness or, literally, Buddhism, is to be the characteristic of Israel in Assyria. Here is an abrupt and inexplicable

reference to the bud of green corn which should be unfruitful to them, and the product of which should be devoured by strangers. They looked for fruitfulness in the development of their idolatry, but all they gathered was to be consumed by the strangers, amongst whom like a wild ass they should wander. This appears to have been precisely the result of Israel's separation. We have supposed them scattered by the whirlwind, and now their own religion, and chosen idols, cast them off; and while those whom they indoctrinated seized the good and bad of their instruction, they themselves sink into helplessness and degradation, and wither away, becoming no longer recognisable as a people called of God to do wonders. The remainder of this volume will show why especial emphasis is laid on the state of separation, and yet commingling absorption, in which these people are to exist.

The Israelites practised idolatry in high places, and associated the idea of Jehovah as the highest Being with the idea of height in a literal sense; and thus thought to honour God by erecting altars on the highest points they could reach, just as the Druids and the old patriarchal worshippers appear to have done before them. Hence their attachment to hills and mountains. In their first revolt from the house of David, when they cried, "What portion have we in David? To your tents, O Israel; now see to thine own house, David," Jeroboam, in order to win them back, met their general inclination to idolatry in high places by building altars in high places for them. In Bethel and Dan he placed golden calves, saying,

"Behold thy gods, O Israel, which brought thee up out of the land of Egypt." (1 Kings xii. 28.) Thus we see that the worship in high places, and the idolatry of the sacred calf or heifer, which both prevail in India, were also the sins of revolted Israel. In this form of veneration for high places and the sacred heifer, they were in sympathy with many other Oriental idolaters; and it is not unlikely that this disposition to worship on eminences, or at least to venerate lofty elevations, may have induced some of the Israelites to have chosen the neighbourhood of the Himalayas for their abode, as if thus to see God on His throne, and abide in the presence they adored. The very name Himalayas, or Heavenly mountains, indicates the fact that the Eastern nations associated sacred ideas with the immaculate snows of those sublime and inaccessible heights, bearing up as if upon pillars of "terrible crystal" the very firmament of heaven, on the starry floor of which the throne of the Eternal for ever stood. Amongst these mountains all the Eastern nations believe Paradise still stands. Here is the home of their gods; here departed spirits pass for retribution; thence are sent the good and evil genii that divide all the regions of the world between them. Here, too, it is that the physio-philosophers have supposed mankind to have originated when the earth began to emerge from the fervid sea. And here we shall find traces of the outcast tribes. To these mountains, also, we trace home the streams of the Gothic and Saxon nations, who all call their heaven by the Oriental name. Thus, in Mæso-Gothic (400 A.D.), Heaven is *Himin;* in Alemannic (720),

Himele; in Frankic (900), *Himile;* in Old German (1300), *Hümele;* in recent German, *Himmel.* The most remarkable word for Heaven, however, is that of the Old Saxon (900 A.D.), namely, *Himil-arikea,** which is a combination of the Sanscrit word *Himil,* Heaven, with the Hebrew word signifying the expanse. (Gen. i. 6.) This one word, connected as it is with many others of the same origin, will serve incidentally to confirm the observations offered in our fourth chapter.

It was said by the prophet Hosea concerning the Israelites, "*They shall go with their flocks and herds to seek the Lord; but they shall not find him*" (v. 6). He also says that, as a result of their own counsels, they should refuse to return from under the Assyrian king. (Hos. xi. 6.) Though they were warriors, they were also shepherds; and, like the girdled Shepherd-kings of Egypt, they took their flocks with them in their wanderings, and their families were fed on butter and milk from land to land. The neighbourhood of mountains was thus most favourable to their progress, as affording shelter from foes in case of need, being comparatively little inhabited, having sufficient grass, and where the streams, though more numerous, were more easily fordable. The Sacæ are located on the north of the Himalayas by Strabo and Ptolemy; but we shall presently trace them also into the south. Where, also, Dionysius (Anc. Myth. vol. iii. p. 226), as rendered by Bryant, says—

> "Upon the banks of the great river Ind
> The southern Saithæ [or Sacæ] dwell."

* See M. Mallet's Northern Antiquities (Bohn), p. 47.

In ideally looking over the localities associated with the Israelitish people, two places of similar character and name occur to memory: one the province called Bhutan, in Koordistan, and through which a river Chebar flows; the other in India, at the further extremity of the Himalayas. This word Bhutan, or Bhootan, is peculiar, and its derivation appears to be very obscure. The inhabitants of Tibet Proper and Tangut are all called Bhots, from their religion being derived from Bhootan or Bután. The names of places serve as a clue to the people dwelling in them, exiles and wanderers bearing with them thus a record of their former home. Thus the Pilgrim Fathers took with them the familiar names of places dear to them in Old England, and thus throughout the new world of America the names of cities, towns, and hamlets famous or beloved in Europe are repeated, to remind the growing nations of the lands of their fathers. So, doubtless, was it with the wandering tribes of Israel, and hence we may be able to associate this name Bhotan with them. We will first endeavour to account for the origin of the name in Koordistan, a country so called after the Karduchi, who now inhabit it. Koordistan is the name now given to the country anciently known as Atyria, or Assyria. This country, according to Ptolemy, was bounded on the north by Armenia; on the west, by the Tigris; on the south, by Susiana; and on the east, by Media and the mountains of Choatra and Zagros. It was probably into this country that the captive Israelites for the most part were conducted by the kings of Assyria. (1 Chron. v. 26.) On the first occasion the

Reubenites, the Gadites, and the half-tribe of Manasseh were thus exiled; but afterwards the remainder of the Ten Tribes were forced by the conqueror Shalmaneser to follow their brethren. (2 Kings xvii. 6; xviii. 11.) Now, if we compare the statements in the book of Chronicles with that in the book of Kings, we shall receive a clearer idea of the localities occupied by the banished tribes. It is said that Tiglath-Pileser "brought them into Halah, and Habor, and Hara, and to the river Gozan" (1 Chron. v. 28); and that Shalmaneser placed his captives in Halah and in Habor by the river of Gozan, and in the cities of the Medes. (2 Kings xvii. 6; and xviii. 11.) By this comparison we discover, as before stated, that the captives were on each occasion conducted to the same localities and became again as one people, after an interval of twenty years from their separation in Samaria. There is, however, a little difficulty in the use of the word Hara, which occurs only in relation to the first division of the captivity. The word is in italics in our translation, as if it were expletive, and it is generally understood to have been added as a gloss to indicate that the part of the country in which the exiles dwelt was the mountainous region about the Habor. Gesenius renders the passage clearly and literally thus: "He placed them in Halah and on the Chabor, a river of Gozan." In our authorized translation we should understand at first sight that Gozan was a river. We, however, have a proof in the 2nd book of Kings (xix. 12), and also in Isaiah (xxxvii. 12), that it was a country and not a river; for Sennacherib is represented as boasting that his

fathers had destroyed Gozan, which certainly could not be said of a river. "The country to which the Ten Tribes were deported is one of the most mountainous in the world," says Dr. Grant. "As the inhabitants of Gozan and Haran had first been destroyed or driven out, *it is reasonable* to infer that the Ten Tribes had entire possession of this region. Its natural strength would enable them to maintain their position entirely distinct." It is the very country in which the 10,000 Greeks had the greatest difficulties to endure in their triumph and retreat. Gozan was probably that part of Kurdistan now known by the name of Buhtan, or Bhutan. This transformation in the name probably occurred very early, and was, it may be, introduced by the exiles themselves. Whether so or not, it is well known that the common Aramean pronunciation of the letters G-o-z-a-n would convert them into Bhutan; for, as Gesenius shows, the Hebrew *g*, or *gh*, is most frequently interchanged with its kindred palative *b*, or *bh*, and the *z*, named tsade, tsad, zad, or even dad, is interchanged with any of the consonants included in its sound. Hence, then, the conversion of the word Gozan into Bhotan. We shall see the bearing of this derivation when we come to inquire concerning the people named Botans. There is a river, a branch of the Tigris, named Habor, or Chabor, still running through the borders of that province, and giving the name of Chabur to part of the country through which it runs. Ammianus mentions the Chebar under the name of Abor.* It is curious to trace this name: in Isidorus it is

* Am. lib. xiv. c. iv., and note, edit. Lud. 1693.

Habouran; in Strabo, *Haborras;* in Zosimus, *Habōran;* in Procopius, *Haborrhas;* in Ptolemy, *Chabōras;* in Theophylactus Simocatus, *Habborās;* and, lastly, the Turks call it *Alchabur*, which is very nearly the scriptural name, the *al* being the definite article.

The ancient geography of the Euphrates and the Tigris is open to much dispute, but this is the fact to our present purpose. There is an extensive district called Bhutan, and a river named Chebur, Chebor, or Abor, in the country where some at least of the Ten Tribes once dwelt. This country of Bhutan is both mountainous and pastoral, well watered, and abounding in grass. Xenophon, in his retreat with the ten thousand Greeks, passed over the Chebar, on his way from Batrai to the plains of Zakko, or Sacho. It must have been in these plains that the Israelites, the sons of Isaac, mostly dwelt during their captivity. It is here at least that Ezekiel conferred with their elders. This name Sacho seems to be the same as Sukhi and Saakka, as already indicated. If we would discover relics of the exiled Israelites, we should, therefore, dig among the ruins of the ancient Zacho, the name of a town and a country on the banks of this Chebur. The mounds and ruins of Bhutan are numerous, and would, doubtless, repay a Layard for any amount of exploration.

There is another Bhutan at the north-east of Hindustan, and another Abor, or Chabor, immediately adjacent; and these regions are in character very similar to those of Kurdistan. This itself is remarkable; but it would be still more so, if we could discover traces of the Israelites in this neighbourhood

also; and this we shall. But it will enlarge our view of the marvellous proceedings of divine Providence, if we endeavour to obtain some glimpses of their transit to that land.

The only distinct intimation of the exodus of the Israelites from Assyria which we possess, assures us that they went out under the influence of religious zeal, with the purpose of separating themselves from heathenism. We suppose they attempted to effect this distinct standing under a name not recognised as connecting them with Jews, and that they journeyed into the regions north-east of the Caspian, hoping to establish themselves and their religion in some land in that direction. They go forth in a vain hope; they depart further and further from the place of God's manifestation to their fathers; they turn away from Judea and Jerusalem, perhaps believing that its walls will never again be erected, or that the glory of Jehovah will never more appear there. *The* temple was not dear to them when in their own land, and in their rebellion against the seed of David they rejected the hopes which the Spirit in the prophets had associated with that royal line.* It was their temper always to build temples at their own discretion, and to erect altars to gods of their own choosing upon high places and in groves. As Hosea, their especial prophet, told them, "*Because Ephraim hath made many altars to sin, altars shall be unto him to sin*" (viii. 11). The Israelites, that is, the Ten Tribes,

* "Howbeit the Lord will not destroy the house of David, because of the covenant that he made with David, and as he promised to give light to him and his sons for ever." (2 Chron. xxi. 2-4.)

seem to have revolted in their confidence of blessing in connexion with Ephraim, hence their name, Ephraimites. The birthright was Joseph's—Reuben's birthright was given to Joseph. "Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's." (1 Chron. v. 1, 2.) The Jews, or Judeans, are first named, as distinct from the Beni-Israel, in 2 Kings xvi. 6. What could these accomplish, except the establishment of some new form of idolatry? We might probably, with great propriety, adopt the description given of them by Zechariah (v. 6), as especially applicable to this people now. They hide the woman within an ephah —they conceal true religion under a mysterious disguise—they cover her down with a weight of lead.* Being carried away, as on the wings of a stork, by two false forms of religion, in which the natural affections and the instincts alone lift the soul up between heaven and earth—elevated by fancies, but without a faith in which to rest—they hurry away from the Land of Promise, burying the truth under a dull and heavy and dead idolatry. They build temples to falsehood, and attempt to honour God by disobedience to his law.

* The reference to wings reminds us of the Assyrian and Egyptian emblem of power and protection. The wings of a stork are especially significant, as that bird was celebrated by the ancients for its affection to its parents. The word translated stork means pious, confiding, kind, loving, in the sense in which *pius* was used by the Latins. Hence the appropriateness of applying it to that form of religion in which veneration and even adoration of parents constitutes a remarkable feature, as amongst the Buddhists of China and elsewhere, for they regard their departed parents as guardian deities to whom they look for blessings. It is remarkable that the prophet states that the ephah shall be borne into the land of Shinar, and built there upon her own base (v. 11).

They felt that law too broad and embracing for their libertine spirits, and then wrote statutes for themselves a thousand times broader, and as formal, as false, and as useless as they were indefinite. (Zech. v. 6-11.)

This may be regarded as a description of the religion founded by the grand prophet of the Sakai race, who introduced Buddhism into India. This religion is a mixture of the truths of the patriarchal dispensation with the forms of heathenism, with which they were familiar, and especially with the higher idolatries of the Brahmins and of the worshippers of the elements, making of the mixture that form of Buddhism now prevalent in the East.

In the history or chronicles of Cashmir,* as recorded by native authorities, we find that the Hindus date the commencement of a remarkable era amongst them, from the time when the prince Asoka abolished Brahminical rites, and substituted those of Jina *Sassana*. Now we know that the new religion of Asoka was that of the *Sacas*, or *Sacæ;* and here we find that religion called *Sassana;* so that we have evidence from native authority that *Sassana* signifies what pertains to the *Sacæ*, and is in fact equivalent to our word *Saxon*, as we surmised when speaking of the Parthian dynasty named the *Sassani*, which extended its power so widely over India. The *Sacas*, then known as *Sassani*, or Saxons, conveyed their religion into the country of Asoka. There is nothing insuperable to this opinion in the dates that have been hitherto established. This Sakian era appears to have commenced about 307 years before Christ. The

* Asiatic Researches, vol. xv. Paper by H. W. Wilson.

chronology of such records is, however, very uncertain, and only to be verified by concurrent testimony. This much is, however, certain—about that time the *Saca* era began in India. During the reign of Asoka that country was overrun by the Sacas, who, according to the Ayin Acberi, were expelled by his successor Jaloca. We find that country afterwards divided under three princes of Scythian extraction, named in the Chronicle Hushca, Tushca, and Canishca, who are stated to have reigned about 150 years after the death of *Sakya-sinha*, the founder of Buddhism as at present existing. Thus we learn from the chronicle two interesting facts; first, that the Sacas came into India and founded Buddhism; secondly, that the Sacas were connected with Scythians, but properly distinguished from them. As Professor Wilson, in the article referred to, observes, "the dates only corroborate the general fact, that at some remote period the Scythians [or rather the Sacæ] did govern Cashmir, and gave their sanction to the religion of Buddhism." About the year 720 A.D. Lalitáditya, King of Cashmir, warred against his Buddhist neighbours, and overran Nepal and Bhotan with his conquering armies. These facts serve to connect all those places with the Sakai race and the Sakai religion.

Here we might recur to the traditions of Cashmir, from which we learn that the people of that country suppose themselves generally to be descended from a race who came from Turkestan, and who taught them their religion. With this relation, however, they mix up the notion that Solomon, King of Israel,

visited them, and that Moses himself came amongst them to teach them the worship of one God. All these remarkable traditions are easily reconciled with the fact that they were really instructed in certain ideas peculiar to the religion and history of the Israelites, and that the people that thus taught them were known under the names of Sakai, and came from Turkestan, the country of the Sacæ. It is clear from records concerning the King Sagara, that he drove the M'lech'chas and Sacas into Nepal, Assam, and Bhutan, and endeavoured to re-establish the old Brahminical religion. Now, it is worthy of especial remark that this king, when he destroyed the institutes of the *M'lech'chas* (foreigners) in his kingdom, ordered the heads of the *Sacas* to be *partly* shaved, while *all* the hair was ordered to be removed from the heads of the *Yavanas* and the *Cambogas*, while the *Paradas* were compelled to wear beards. These were all mixed up with the Sacas; and, though differing somewhat in their forms of worship, they were all Buddhists. If these Sacas or Sakai were Israelites, here was a literal fulfilment of prophecy with respect to them. Baldness and beardlessness were signs of mourning amongst the Hebrews; but the prophets declare that, in their apostate state, to be bald and shaven shall be the signs of their degradation. Instead of well-set hair, baldness. (Isai. iii. 24.) Baldness shall be upon *all* their heads. (Ezek. vii. 18 and Amos viii. 10.) As these tyrannical orders were endured and submitted to with a religious pride, and as a proof of unflinching attachment to their own faith by those subjected to them, we should naturally

expect these peculiarities, thus at first despotically enforced by this bluff Harry of the East, to be afterwards preserved amongst the marked tribes as honourable badges of their faith; and this is precisely what we find at the present day. The partial shaving of the head is retained as a peculiar mark amongst most of the Buddhists, while with many an entirely naked head is more in honour. These peculiarities, so tenaciously preserved, may hereafter aid us to identify the existing races of the East with those from whom they derived their religious peculiarities.

Probably we shall not experience much difficulty in identifying the *Sacas* here spoken of, seeing that classic historians have taught us to associate the name with that nation of so-called Scythians which we have endeavoured to show are likely to have sprung from the house of Isaac. And now this chronicle of Cashmir, together with the traditions of that country, enable us to connect the *Sacas* at once with Hebraism and Buddhism, and to trace them from the north. The *Yavanas* may at once receive our attention, as they appear remarkably mixed with the *Sacas*, not only in Cashmir, but much further to the south. Thus, in the early history of Orissa, the records called the Panji assure us that a mighty man name *Salivahana Saca Hara*,* or *Saca Deo Raja*, came from the *north* with a large army and conquered the country of Delhi, and fixed his empire there; and that from this period the era named *Saca'bda*, or the

* Hara was the name of a province to which part of Israel was deported. (1 Chron. v. 8.)

era of Saca, began.* It appears that some of these *Sacas* became afterwards confounded or mixed up with the *Yavanas*, and it is not unlikely that some of the *Sacas* really accompanied the *Yavanas* in their inroads on the south of India. There can be no doubt that the term *Yavanas* was originally applied to the troops of Alexander the Great, especially those veterans that he left to garrison the country on his return to the west. "The cavalry of this conqueror were many of them Sacs." The historians of Orissa state that in the reign of Bajranath Deo the *Yavanas* invaded that country, and that they came from *Babul Des;* that is, the country of Babylon, from which Alexander did come. With this is mixed up a strange story of a large army from Himarut. These names were probably obtained from the *Yavanas* themselves, and they at once conduct us to the kingdom of Babylon and the kingdom of Armenia, with which both the *Sacas* and *Yavanas* were familiar. Through these countries Alexander entered on his Eastern conquests. The *Yavanas* reached Orissa through Cashmir and Delhi. Now, on recurring to the history of Cashmir, we find that the *M'lech'chas*, of whom the *Sacas* were one class, came to that country from Scythia, and mingled with the *Yavanas*. Buchanan says † that the Yavanas are understood to be Europeans. The term *Yavanas* seems to have puzzled Oriental scholars; but when we consider that the *Yavanas* and *Jabans* are synonymous, we are at once conducted to an explanation; and turn, as a matter of course, to

* Stirling's Account of Orissa, p. 21. Asiatic Researches, vol. xv.

† Buchanan's Res. vol. iii. chap. xv. p. 133.

the country of Javan or Jaban, which includes great part of Asia Minor, the isles of Greece and all Ionia. *Ionia*, in fact, is only another form of the name *Yavana;* and thus Rawlinson, finding the word *Yavana* in the arrow-headed inscriptions of Behistun, does not scruple to translate it *Ionians*. To associate this name with the veterans of Alexander's army and the Seleucidæ is natural; and we have reason to believe, from the history of Alexander's invasion, that troops of Sacæ were in his pay and among the bravest of his companions. In fact, the *Sacæ* were so well known in Alexander's time as brave cavalry and bowmen, that the term seems to have been adopted to designate the best mercenary forces. The dominion of Seleucus Nicator, and Antiochus Soter, in Bactria, extended over the Sacas at first, but was afterwards destroyed by them and the Goths, who forthwith unitedly ruled over the whole of the provinces extending from Bactria to the Indus. The mixtures of *Sacs* with *Javanas* is then explained. Here we cannot but observe the wonderful providence by which it was so ordered that the descendants of Japhet, brought ready-armed and trained by Alexander into India, should there meet and sustain the *Sacas* and *M'lech'chas* from Scythia, and thus advance the fulfilment of prophecy.

It is also interesting, and perhaps not without importance, that the nations of India, at an early period of their history, were accustomed to designate the Western World by the name of *Javan*, who was the representative and grandson of Japhet, and the founder of the race now most influential on the

earth. It is not a slight privilege to be taught to look for the fulfilment of Divine purpose and predictions in all the ongoings of Providence in the form of history; and happy is the man who sees and feels that Wisdom is regulating the distribution of mankind with regard to glorious spiritual results. It is the bearing of the present on the coming world, in reference to the ultimate elevation of the whole race of mankind to a higher standing, that gives interest alike to the records of man and the prophecies of God. The prophecy of Noah will, we are convinced, become distinctly legible as the light of ethnology and of history falls on it. The merchant-princes of the Saxon nations are the descendants both of Japhet and of Shem, if, indeed, it be not found that a blending of the blood of the whole family of man, in a new form, as in England and America, be not necessary to the production of the most energetic and the most thoughtful, that is to say, the most inwardly devout, people on the earth. If the views we herein advance be correct, the descendants of Shem, religiously trained in all the trials of faith as the true seed of Abraham, have mingled with the hardiest and most independent and self-relying of the offspring of Japhet to constitute the Anglo-Saxons; and it may be that in our Western World beyond the wide Atlantic, now, so to say, brought near to the Old World by steam and electricity, the children of Ham have been with fraud and force enslaved by their more daring brethren to check the pride of Saxons, and with a burning reproach to stir them up to the greatest and noblest of efforts, that thus they may practically declare, by

all the self-sacrifices involved in their declaration of belief, that God has indeed made of one blood all the nations of the earth, that they may dwell together as brethren.

In this desultory chapter we have seen the Sacæ, whom we have assumed to be Israelites, coming from Bhutan, or Gozan, in Kurdistan, into the north, and then from the north into the south, exercising influence, religious and civil, in India, mingled with Ionians there, these Sacæ being recognised as Buddhists, and, then again scattered, some of them finding refuge in another Bhutan. This will serve as an outline now to be in part filled up.

CHAPTER VII.

THE AFGHANS AND THEIR AFFINITIES.

We have endeavoured to find traces of the Tribes in the course indicated by prophecy. We have considered their probable position in captivity, and their possible connexion with the Sacæ of history. We have sought them under new names, and as professing a new religion; we now proceed, if possible, to discover evidences of their passage through the countries they must have traversed, if our surmises are well founded.

We are attracted at once to a country of vast importance in the present aspect of the East, and the more interesting to us, as we there find a people who profess to be the Beni-Israel, or descendants of the Ten Tribes, namely, Afghanistan and the adjacent countries. The mountains of the Indian Caucasus, the mountains of Cabul, are said to be visible, in clear weather, from a distance of two hundred and fifty miles; lifting their hoar heads sublimely into the clear calm heavens, they well represent "the terrible crystal" of the prophet. Roving myriads of people have been attracted by this sight, as if to travel onwards and upwards, in imagination, along the mountain pathway, to the realms of glory and of rest.

The traditions of the whole world celebrate these stupendous heights, many of whose light-crowned pinnacles are supposed to stand more than twenty thousand feet above the common level of this earth. Their magnificence and their mystery have drawn nations together in adoring wonder into the hills and valleys, so fruitful and bounteous and beautiful, around their feet. This region might well be thought the seat of Paradise. There are found specimens of nearly every form of living thing, whether animal or vegetable, elsewhere found in any country of Europe or of Asia; and there, too, almost every civilized nation has its representative. The oldest nations believe that thence mankind first sprang into existence, and that God even now there sits enthroned, waiting to judge all the human souls which He has made. Greeks, Romans, Hebrews, Persians, the followers of Buddha, of Brahma, of Mahomet, and even believers in Jehovah, have looked up unto these awful solitudes, and bowed in soul before their majesty, thinking of God. Here was a high place (Bamah)* for the worshippers of Bamah worthy of the name, and here the wandering tribes might believe themselves in the especial presence of Him who made the heavens and the earth. To the skirts of these mountain fastnesses many of the outcast Israelites undoubtedly resorted after their escape from Assyrian or Persian domination, and after their wanderings in the north. Traces of their former possession of this neighbourhood, as well as of Bactria and Bok-

* "Then, I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day." (Ezek. xx. 29.)

hara, are still extant, not only in existing monuments, but also in the traditions of the power and majesty of a national religion and polity once capable of awakening the attention of all the East, but now lost in the mist of ages. The prominent reasons for thinking that certain classes of the people of Bokhara and Afghanistan are of Israelitish origin are these:—1st. Their personal resemblance to the Hebrew family. Thus Dr. Wolff, the Jewish missionary, says: "I was wonderfully struck with the resemblance of the Youssoufszye [tribe of Joseph], and the Khybere, two of their tribes, to the Jews." Moorcroft also says of the Khyberes, "They are tall, and of singularly Jewish cast of features." 2nd. They have been named by themselves Beni-Israel, children of Israel, from time immemorial. 3rd. The names of their tribes are Israelitish, especially that of Joseph, which includes Ephraim and Manasseh. In the Book of Revelation the tribe of Joseph stands for Ephraim. (Rev. vii. 6, 8.) In Numbers xxxvi. 5, Moses speaks of Manasseh as "the tribe of the sons of Joseph;" so that it is clear that both Manasseh and Ephraim were known by the name of the tribe of Joseph. 4th. The Hebrew names of places and persons in Afghanistan are of far greater frequency than can be accounted for through Mahometan association; and, indeed, these names existed before the Afghans became Mahometans. 5th. All accounts agree that they inhabited the mountains of Ghore from a very remote antiquity. It is certain that the princes of Ghore belonged to the Afghan tribe of Sooree, and that their dynasty was allowed to be of very great antiquity even in the

eleventh century. "They seem early to have possessed the mountains of Solimaun or Solomon,* comprehending all the southern mountains of Afghanistan." (Elphinstone.) 6th. Afghan is the name given to their nation by others, the name they give their nation is Pushtoon, and Drs. Carey and Marshman assert that the Pushtoon language has more Hebrew roots than any other. 7th. The Afghans are also called Botans (or, by corruption, Patans). They account for this name by stating that they lived as Jews until the first century of Mahometism, when Kaled the caliph summoned them to fight against the infidels. Their leader, Kyse, on that occasion, was styled Botan, or *mast.* This word is Arabic, and signifies the possession of authority, and, indeed, the staff held in the hand as a sign of authority, such as the marshal's staff, is so called by ourselves; and the term *bâton* was derived, through the French, from the East, during the Crusades. A staff was used as a sign of authority by the ancient Israelites. This name was adopted by all the Mahometan conquerors of India, and the present Mahometan leaders of the Indian rebellion are proud to be called Botans, or Patans, meaning thereby that they are the first, or highest caste of men. Another derivation of the name Botan has been already given, and the name is shown to have existed in northern India before the Mahometan incursion; the modern use of the term is, however, a consistent appropriation. The more ancient name of Afghanistan was Cabul, and it still retains

* The fact that the highest peak of this range is called Solomon's throne fixes the derivation of the name by which these mountains are known.

this name as a kingdom. Now it is very remarkable that Ptolemy, in his geography of these parts, locates the *Aristophyli*, that is to say, "The Noble Tribes," in juxtaposition with the *Cabolitæ;* a name which probably also means the tribes, Cabail being the Arabic for tribe. Cabul was the name applied by Hiram to the land of Galilee, or that part of it containing the cities which Solomon gave him. (1 Kings ix. 13.) The Talmud tells us the word signifies sandy; and this term certainly would well apply to much of Afghanistan.

The antiquity of the name of the country Cabul, or Cabool, is then established; and it is also shown that some peculiar people known as "The Tribes," and "The Noble Tribes," dwelt there at a very remote period. There is, therefore, good evidence that the present inhabitants of Cabul may be justified in asserting that from the earliest period of history they and their ancestors have occupied Cabul, and that from time immemorial they have been known as "The Tribes." That is to say, Israelitish tribes, such as they now assume themselves to be. It is no mean argument in favour of their assumption that their Mahometan conquerors assert by their historians, that the Afghans are Israelites, and that they observed the Hebrew worship until the seventh century, when they were converted by the sword of the Arab to the profession of belief in the Prophet of Mecca. According to Sir W. Jones, the best Persian authorities agree with them in their account of their origin; and resident and competent authorities, such as Sir John Malcolm, and the missionary Mr. Cham-

berlain, after full investigation, assure us that "many of the Afghans are undoubtedly of the seed of Abraham." One tribe of the Afghans, now named Dooranneds, rules the whole nation, and at one period of their history this tribe exercised dominion from the Caspian Sea to the Ganges, and even as far as the capital of the Mahrattas, Poona.* Thus, then, we succeed in connecting the Israelites—the Tribes—with the Caspian Sea, and with India through Afghanistan. Now we require to proceed further, and connect these tribes with the Sacæ. This we do at once by the fact well known that the so-called Tartar tribes, the Chozars or Kosi, were the lords of central India from the sixth to the tenth century. They came from the borders of the Caspian Sea, the seat of the Sacæ. Gibbon states that their country was known to the Greeks and the Arabians under the name Kosa, that is, Cush. By this name they were also known to the Chinese. Their alliance was courted by the rival empires of Persia and Rome. The Cush, or Cosa, known as Indu-Cush, belonged to them, and probably gave rise to their name amongst the Greeks and Arabians. The circumstance most worthy of note concerning these Chozars, or Kusites, as respects our inquiry, is the fact that, as early as the tenth century we learn that their sovereigns had from time immemorial been *Hebrews*. The Beni-Israel of Malabar, also, have a history, clearly written, well preserved and continued to the present time, in which it is recorded that the Ten Tribes, with the exception of colonies in Spain and India, migrated

* See Elphinstone's Kingdom of Caboul.

towards the Caspian Sea, some on the borders of Media and Persia, and others in the direction of Chinese Tartary. The tribes of Simeon, Ephraim, and Manasseh are represented to have settled on the north-east of the Caspian Sea, the country of the Chozar Tartars, in a region named in the record Makhe.* Thus we have evidence sufficient to prove that a people who were connected with the country of the Sacæ and under Hebrew rulers, held dominion over Central India and Afghanistan previous to the Mahometan invasion. Mr. Forster points out, as a curious confirmation of the Malabar record of the Beni-Israel, that Ptolemy places the *Tos Manassa* ("*The far-banished Manasseh*") in the land of the *Chomari* or *Gomeri* (the *Gomer* of the Bible), and to the north of them a people called *Macha-geni*, or people of Macha. May it not be worthy of inquiry whether Macha-geni, as the name of a people, is not the same as Massa-getæ? And may not the country named Mash in Genesis (x. 23) be that of the Massa-getæ (the Goths of Masha), who dwelt about the mouth of the Araxes or Kir, where we know from Herodotus that Cyrus encountered them? And may not the very name of these people (Getæ) be derived from that of the inhabitants of Gath (Hebrew, גתי—Gété). Incidentally we remark that Herodotus (iv. 94) says the Getæ thought themselves immortal; not dying, but going, at their decease, to *Zalmoxis*, which Herodotus supposes to be the name of a god. Is not this a Greek mode of spelling the Hebrew word Zalmoth, the shadow of death. (Psalm

* See Forster on Primeval Language.

xxiii. 4.) The Getæ are mixed up with the Sacæ as the Gittites were with the Israelites, and by and bye we shall see that they used the same language. The Mæso-Gothic of Ulphilas's New Testament, written in the fourth century, contains Hebrew, Greek, Sanscrit, and Tartar words. There were Gittites (Getæ), men of Gath, amongst the body-guard of David. It is also worthy of note that, in the voyage of Eldad, the seat of the three lost tribes of Simeon, Ephraim, and Manasseh is said to be Macha; a name agreeing perfectly with that given in the Malabar history as the locality of those tribes. Whether, with Mr. Forster, we can find *Zebulun* by the *Helmund*, and *Issachar* by the *Isagurus* near Cashgar, remains to be proved. We agree with him in believing that "by every kind of evidence it is ascertained, and by every class of author admitted, that a large proportion of the Chozar Tartars were Israelites professing the Jew's religion, and practising the rite of circumcision."* There is a curious Rabbinical tradition to the effect that the Ten Tribes passed over the river Sambatioun, which flows through the land of Cush. Now, whatever river may be meant by Sambatioun, we know the Rabbins meant by Cush not Ethiopia or Libya, as some Christian commentators have imagined, but Indu-Cush, the country bordering on Bokhara and Cabul. Herodotus distinguishes the Ethiopians, the Cushites of the sun-rising, the eastern Ethiopians, from those of Libya; and says they differed from the latter by their hair being straight instead of curly, and that they did not at all differ in appearance

* Primeval Language, part iii. p. 312.

from other Indians. Mr. Forster, by limiting the distribution of the Ten Tribes of Israel to Afghanistan, confirms prophecy but to falsify it; for prophecy declares that they "shall be swallowed up" amongst *all* nations. Not lost, indeed, but hidden, like seed, only to become more. "I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command and will sift the house of Israel among *all* nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos viii. 7-9.) "Are ye not as children of the Ethiopians [Cushites] unto me, O children of Israel? saith the Lord." (Amos ix. 7.) This is said in relation to their position *after* their captivity in Assyria, and we shall see in another chapter that the religious head amongst the Sacæ assumed the Ethiopian characteristics as emblems of his dominion. We find in the heathen geographer clear names of Israelite tribes, on the one hand, on the borders of the Caspian Sea; on the other hand, in the mountains of Chinese Tartary. We find the Jewish account quite independently bearing witness to the emigration and settlement of the very tribes named by Ptolemy in those very parts. We find the national character of those wandering Israelites correspondingly delineated in the accounts of the Jews, and in the history of the Chozars. And we find the very national character of Israel, as there described, in its restlessness, its turbulence, its roving propensities, its insatiable appetite for war and plunder, re-appear in all its life and reality in that of the whole Afghan nation—a people naming themselves "Beni-Israel," and universally claiming to be the descendants of the

Lost Tribes. The nomenclature of those tribes and districts, both in ancient geography and at the present day, confirms this universal national tradition. Lastly, we have the route of the Israelites from Media to Afghanistan and India marked out by a series of intermediate stations bearing the names of several of their tribes, and clearly indicating the stages of their long and arduous journey. Sir William Jones inclines to the opinion that the Ten Tribes migrated to India about Tibet and Cashmir; and that opinion derives support from several circumstances. In the year 1828 the following statement appeared in the German papers:—

"Leipsig, June 30th.—After having seen for some years past merchants from Tiflis, Persia, and Armenia among the visitors at our fair, we have had, for the first time, two traders from Bucharia with shawls, which are there manufactured of the finest wool of the goats of Tibet and Cashmire, by the *Jewish* [*Israelitish*] *families*, who form a third part of the population. In Bucharia (formerly the capital of Sogdiana) the Jews have been very numerous ever since the Babylonian captivity, and are there as remarkable for their industry and manufactures as they are in England for their money transactions. It was not till last year that the Russian government succeeded in extending its diplomatic missions far into Bucharia. The above traders exchanged their shawls for coarse and fine woollen cloths of such colours as are most esteemed in the East."

The number of these Israelites must be very great, if the account be at all correct, as to the proportion

which they bear to the whole population, this being stated by the most accurately informed writers to be from 15,000,000 to 18,000,000. But this information is confirmed in a very satisfactory manner from other sources. With regard to the country of Bokhara, it is worthy of remark that certain Jewish writers have regarded it as the Hara into which some of the Israelites were exiled by the King of Assyria. This country appears to have been known in India at an early period by the name of Hara; the addition Bok, or Buck, only distinguishes it from some other notable Hara (mountain range). As Hara is Hebrew, so is Bok, signifying mixed or confused. At an early period of history the dominion of Bokhara extended from the Caspian Sea into Khorasan; and when Seleucus, after Alexander's death, took possession of those regions, many Jews went there as colonists, and their progeny have ever since continued there, but kept distinct from the Beni-Israel, also resident there in large numbers. *Yahoodeyah*, in Merv, was probably one of their early cities. It is not unlikely that the seats of early Jewish colonization amongst people to whom the name of the Beni-Israel was familiar, were always known as *Yahoodeyah*, and this is precisely the name by which *Oude* was first known. The Jews, both of Bokhara and Afghanistan, are kept distinct from those who call themselves Beni-Israel. When Sir Alexander Burnes asked Dost Mahomed Khan as to the descent of the Afghans from the Israelites, he replied that his people had no doubt of that, though they repudiated the idea of being Jews, whom they treat with hereditary

contempt. They found their belief not merely on tradition, but on an ancient record in their possession named *Mujnoo i unsab*. The Urz Bede, of Hajee Feroz, at Herat, possesses genealogies tracing their descent from famous Israelites. True, the claim of the Afghans is no proof of their right to the name of Beni-Israel; but their claim, so long maintained, proves this much at least—the Ten Tribes must have been famous in those parts at a very early period, or a dominant people, despising the Jews, would not have been proud of their assumed name for so long a period. The incidental evidences in favour of the descent of the Afghans from the Ten Tribes, or from some of them, are: First. They are found where the Ten Tribes were expected to be found. Second. Their traditions and customs. Third. The agreement of their traditions with those of other Mahometans, who assert that the Israelites that came from the river Khabor were called Khyberees, and that some of them went to Afghanistan, or, as they more properly call the country, Cabul, while others went into Arabia, and that these acknowledge their relationship to the Afghans.

These traditions of the Afghans fall in with the history of the tribes who resisted the Greeks, and took possession of Media and Persia, and constituted a Parthian kingdom. When Arsaces the Second, Artabanus, son of the First, fought against Antiochus, he called in the aid of the Sacæ; and being then at the head of 100,000 men, Antiochus was glad to make peace with him, leaving him in possession of Parthia and Hyrcania, in consideration of his aid in the war

against Bactria and Aria—that is to say, Bokhara and Afghanistan; thence, however, the Sacæ and the Goths afterwards expelled the armies of the Greeks. The Arsacian king, Mithridates II., called the Great, came to terms with the Sacæ, who held dominion in Cabul. The *Saka-rauli* became so powerful as to place a king on the Parthian throne called *king of kings*. These *Saka-rauli* were probably Afghans, having descended from the north-eastern borders of Sogdiana, through Bactria, into the country then known as Ariana, now Afghanistan. These are the people, the Sacæ, that Alexander could not subdue, and therefore courted as friends. From that period to that of the last of the numerous Greeks who assumed sovereignty over Bactria and Cabulistan, these people were in frequent conflict with the Greeks, and as often nominally under their dominion, as we find from their numerous coins discovered in Afghanistan (Cabulistan), on which both Greek and so-called Arian inscriptions and devices appear.* Professor Lassen quotes this passage from Strabo: "The Asii or Asiani, and the Tochari and the Saca-rauli, took Bactria from the Greeks." The Asiani were the kings of the Tochari and the Saca-rauli. The Asiani were Sacæ. I regard these names as only different classes of Saks recognisable in Hebrew as תחרי אזני and רעלי; that is, those who superintended, those distinguished by their armour תחרא (Ex. xxviii. 32), and the javelin men or slingers.† Coins of the Parthian "king of kings" have also been found in

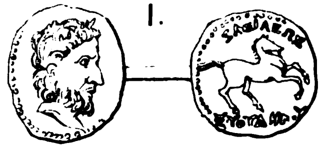
* See Prinsep's Historical Results, deducible from Recent Discoveries in Afghanistan.

† See Prinsep, p. 82.

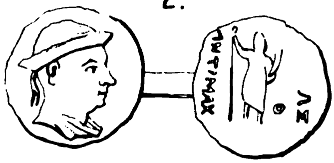
Afghanistan. Professor Lassen confines the Asian kings of the Getæ to Upper Bactria and Sogdiana, but regards the *Sakas* as occupying the *Cabul* valley and the Punjâb, having a king of their own towards the end of the second century before Christ. This serves as another link between the ancient Sakas and the modern Afghans, and this is all we wish here to establish, having already shown the probability that the Afghans are of Hebrew descent.

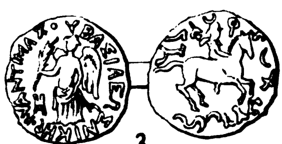
For the purpose of showing the connexion of the Greek power with the Saxon, the annexed engravings of coins found in Afghanistan are worthy of note. No. 1 is that of Euthydemus—ΒΑΣΙΛΕΩΣ ΕΥΘΥΔΗΜΟΥ. (B.C. 220.) The wild horse on the obverse is perhaps an emblem of Bactria, but also, certainly, of the Saxon race. No. 2 is that of Antimachus *Nikephorus*. (155 B.C.) The figure on the obverse, with the word *Su*, will be illustrated in another chapter. *Su* has very much puzzled the learned. No. 3 is another of the same king, with a Victory (?) on one side; and the king seated on the horse on the other, to indicate his conquest and power over the nation symbolized by the horse. This king assumed the title of Theus—God; and I would here observe that probably the word *Su*, or *Zu*, is only another form (Spartan) of the word Theus; adopted, however, with particular reference to the people of Afghanistan at the time, as will be indicated hereafter. *Nikephorus* is a title of Jupiter, but I believe not so applied till subsequent to the conquest of Porus, or Phorus, by Alexander in India. This word is both Greek and Hebrew, and in both languages would signify the smiting of Porus, this name Porus

1.



2.





3.

4.



5.



being a title of distinction in Hebrew, signifying widely known; a title appropriate enough to the Porus whom Alexander conquered on the banks of the Jhilum (now Jelum), in July, 327 B.C.

On the coins found in Afghanistan, Greek legends are continued from Seleucus Nicator (280 B.C.) to the middle of the second century of our era.

Having been once established by a people so superior in art and intelligence, the Greek character seems to have been retained on the coinage, partly as expressing the retention of the Greek power by the successive kings, and partly because Greeks were largely mixed as colonists with the nations over whom they reigned. Thus we have first pure Greek coins, next Arsacian, and then Sassanian, when the Greco-Parthian dominion in Central Asia closed. There was, during great part of this period, an Ario-Parthian dynasty reigning over Cabul and the Punjâb; but after A.D. 80 a new order of coins, bearing the name of Kanerkes, with legends in corrupt Greek, is found. These are ascribed to a new race of Scythian kings who immediately succeeded those named Kadphises, of which name three kings are recognised by their coins. I here present one of them (4 in plate) in evidence of the fact, that under his dominion Buddhism was recognised as the State religion.

The Greek legend is king of kings, the great saviour, Oomen Kadphises,* the letters being very corrupt, and the *z* of the Lât inscriptions being used for that of the Greek Σ.

The legend on the obverse is in the so-called Arian,

* No. 10, plate ix. in Prinsep's Historical Results.

which reads from right to left.* No satisfactory translation has been offered; but I transliterate the words into modern Hebrew letters, and thus find this Hebrew sentence:—

מהודי שלום לם כל מדד אור מדד ללא
בי גמול לו

which literally translated is, *From my glory prosperity extended to them all, light extended, but only because his recompense was with me.*

It appears that, during the reign of Kadphises, Buddhism was for a time suppressed by the Hindu king Nikramaditya and his successors. It was probably then that Augustus Cæsar received a letter in Greek from a king of those parts, calling himself Porus, praying for assistance. Whether this Porus received any aid or not is not known; but there is evidence before us that Roman influence was extended to the successors of Kadphises, namely, the Kanerki kings, who established a new order, though retaining Buddhism, as will be pointed out in another chapter. All these kings employed the Arian language, that is, the language of Afghanistan at that time. It appears, then, that the religion of Buddha, or Godama, was restored by the king whose remarkable effigies we have before us. There is another Kadphises, on the obverse of whose coins (5 in plate) is this remarkable inscription in Arian letters:† *Damma cacarata kuju lakasa saba saka Kadphises*; which, as Hebrew, I would render, *Kadphises worships according to the cutting off* [*or covenant*] *of the burning of Kash, the seat of Saka.*

* Plate xiii. p. 14, in Prinsep's Historical Results.
† Prinsep, *idem.* plate ix. p. 10.

I will not here attempt an explanation of these words, as their meaning will appear as we proceed. The identification of the *Szu* Scythians with the Asii, and these, again, with the Sacæ, who took Bactria and afterwards occupied Afghanistan, will account for certain coins having the name of Azes and the title "king of kings" upon them. This title associates them with the kings who, up to the second century of our era, used the same title, and held dominion over the same country, and employed the same language, at least on their coins, and, as we shall by and bye see, also on their tombs. We hope to prove that this language is Hebrew, and therefore that the people of Afghanistan used Hebrew in the period extending from the commencement of the Greco-Bactrian dominion to the commencement of the third century of our era.

By way of introduction to the next chapter, a few remarks on the coins before us will suffice. First, the superscription—the great king of kings — reminds us that Nebuchadnezzar, to whom Daniel the Jew was prime minister, employed the same title. (Dan. ii. 37; Ezra vii. 12; Ezek. xxvi. 7.) This title was adopted by the kings who followed Godama, or Saka, and adopted his doctrines. We shall by and bye give evidence to indicate how the monograms on those coins came to denote the Buddhist religion and dominion. One such is seen beside the king, who is bearded and arrayed in true Saxon style—long coat, boots, and cap; and he wears the royal fillet. Like a true Hebrew, he stands with head covered before the altar of incense—for such we suppose the stones raised four deep to signify, after the

Buddhist manner. He holds the trident, the Saxon token, in his right hand. This was not borrowed from Neptune—he borrowed it from the Saxons; but in either case it means the same thing—potentiality. Below his left hand is an unknown emblem, regarded by some as a club; if so, an emblem of Hercules, the destroyer of evil-doers and the righter of the wronged, a figure of whom is seen on the Græco-Arian coin No. 4. Hence we infer that the Buddhist kings adopted this emblem after the destruction of the Greek power in North-western India. On the obverse, in one case, we have Siva (or *Su*) also holding the emblem of Buddha's power, as indicated by the monogram of Godama. Behind him stands the sacred bull Nandi honouring Buddha. On the other obverse we have what appears to be Hercules with his club and lion's skin—the devices in each case being expressive of the same power to set matters right by main force.

Concerning one of the Kanerki kings we shall have occasion to speak when examining the remains found in his tomb. Enough has been said to indicate the connexion of Afghanistan with the Greeks, the Sacæ, and the Buddhists, and we will now proceed to consider the Sacæ and the Buddhists more fully.

CHAPTER VIII.

THE BUDDHISTS AND THE SAKAI.

In a former chapter it was intimated that the Israelites might have been classed by Herodotus amongst the tribes of Media, under the name of Buddhi; a name that re-appears in his account of tribes of Scythia. We now proceed to show that the Sacæ were Buddhists and Hebrews.

We have seen, from the facts already stated, that a peculiar people, known as the Sacs, or Sakai and Buddhii, arrived in India at a period about a hundred years after the return of the Jews from Assyria to Palestine. These people were mixed up with the Yavanas, who have been identified with the Greeks left by Alexander to garrison the banks of the Indus, and who long occupied a naval station at the mouth of that river, called Pattala, supposed to be the present Tatta. This took place about 325 years B.C. We know that, by some untold circumstance, Alexander was prevented from invading the Sacæ, or at least from prevailing over them, as he did over the Bactrians. The Sacæ were then a distinct people, and their knowledge and influence appear to have been employed by Alexander in his incursion into India. It is said that certain Sacæ, being famous for the use of the bow, and also as skilful horsemen, were of great

use to his army. With these remarkable people a new religion appears to have been introduced into India. This religion has been ever since known as Buddhism, said to be first taught, in its present form, by *Sakya*. Now Buddha is said to have been born B.C. 618.* It is remarkable that this Buddha is called Maga (a Magian) by the Burmahs;† and, in Burmah, Arracan, Ceylon, and Siam the sacred language of Buddhism is called the language of the Mags or Magi;‡ and, indeed, the priests of the Persians, Bactrians, Charasmians, Arians, and Sacæ are equally called Magi, and are described as so many tribes descended from the Sacas.§ To connect the Sacæ of the East with those of the West, we observe that the White Island England—Sacam or Saxum, as pronounced by our Saxon ancestors—is stated in the Purana named Varaha to have been in the possession of the Sacs (or Sacæ) at an early period.‖ From the origin of this religion of Buddha commenced a new era in the East, named the era of the Sacas. Hence we infer that Sakya belonged to this people. They proceeded from the north into Cashmir. We have shown that a people of this name were recognised by ancient geographers and historians as a tribe of Scythians residing to the north of Cashmir, and we have found some reasons to imagine that these Sacas sprung from the house of Isaac; a division of the Israelites who did not return from Assyria to Samaria. We now proceed, if possible, to discover any additional reasons for supposing these people to

* Asiatic Researches, vol. ix. p. 90. † *Idem*, p. 75.
‡ As. Res. xi. 76. § As. Res. xi. 80. ‖ As. Res. xi. 61.

be Israelites. The *Sacas* must have come into India through Cabul; it is therefore probable that some traces of their name may still be found amongst the Afghans, a people who have retained their peculiarities for many ages, and who, from their occupation of mountain fastnesses, and from their hardy, independent, and warlike habits, engendered by their position, have been able to preserve themselves from foreign dominion. These people have many indications of a Hebrew origin, or, at least, the facts advanced by the Right Hon. Sir G. H. Rose and the Rev. C. Foster, as already stated, together with other facts presented by preceding writers, such as Sir W. Jones, certainly warrant the conclusion that an extensive Israelite influence must have been from a very early period exerted amongst that people; and it is by no means improbable that the purer tribes amongst them are really descendants of the Israelites, as they believe themselves to be. What we seek, however, is a connexion between the word *Sacæ*, or Sakai, and the Israelites, and that, I think, we discover in certain tribes of the Afghans. The following passage is from a letter* written by an officer on the staff of the commander-in-chief in India. It is dated from *Head Quarters*, Camp, *Munikiala*, *20th January*, 1852:—"Having just been through a part of Afghanistan Proper, I cannot help writing to tell you how I was struck with the Jewishness of the people; and not only their appearance, but every possible circumstance tends to convince one that they are the descendants of the Ten Tribes. They call themselves

* Quoted by Sir G. H. Rose in his work on the Afghans.

Bunnie Israeel (Bunnie being exactly synonymous with 'Mac' in Scotland, and 'Fitz' in England), and are proud of it; whereas to *all* other Mahometans a more severe term of abuse cannot be applied than *Yahoodee*, or Jew. We may observe that these so-called Benee-Israel despise the Jews almost as much as any Mahometan people can. They pride themselves on being sons of Israel in contradistinction from the people of Judah; a strong presumptive evidence that they are really derived from the Israelites, especially as this distinction has been maintained from time immemorial amongst them. One of the tribes that at present are giving us a good deal of trouble, is called '*Yousufzyes*,' or tribe of Joseph, 'zie' meaning 'tribe;' and next to them are the *Izakzie*, or tribe of Isaac." This is the point to be observed, *Joseph* and *Isaac* are not properly names of either of the tribes into which the Israelites were divided by lot in their own land; but the application of those names affords proof that, if the Afghans are descendants of Israelites, they adopted distinctive appellations in those names, and it is therefore clear that the name of Isaac was chosen as one mark of Israelitish descent. This is a point which we needed to establish in order to sustain the opinion that the Sacæ, or Sakai, might have derived their name originally from Isaac. If the name be adopted to designate one tribe, it might formerly more suitably have been used to designate *all* the tribes, for every tribe was equally interested in the name, the descent, and the words of the covenant with Abraham: "*In Isaac shall thy seed be called.*" (Gen. xxi. 12.) The fact is

evinced in the existence of an extensive tribe actually using that name as professed Israelites from time immemorial, and these are situated where we might naturally have looked for them under the circumstances supposed. The Hebrews in Mowr, as well as those in Bokhara, assured the Rev. J. Wolff that there are many of the children of Israel of the tribes of Naphtali and Zebulun, in the Hindu Cush, among the Balkhwee, and that they lived by robbery, and knew the exclamation "Shama Yisrael!"—Hear, O Israel.*

If the *Sacas* were of Israelitish origin, we might naturally expect to find some wild remains of them in the country through which we suppose them to have passed; and that they should retain the Israelitish passwords was likely in a country which was probably colonized by Jews at a very early period. These facts at least serve to connect the *Sacas*, or *Sakai*, whom we find in Cashmir and Orissa, with the *Isakzie* of Independent Tartary and Bokhara; these countries being, in fact, precisely the seats of the ancient *Sacæ*, or at least of the people so called by the Persians in the time of Herodotus. (Ζάχαι and Ζάκας.) It would be very strange if, having, from other circumstances, been induced to believe that the Ten Tribes went into those regions, we there found a multitude of people who declared themselves to be the descendants of these tribes, and yet that they should not be so. We have supposed them to have been named Sacæ, or Sakai, after Isaac; and here, in the very seat of the Sacæ of old, we find large numbers of people professing to be Israelites, calling themselves

* Wolff's Mission to Bokhara, vol. ii. p. 165.

Isakzie, a name readily converted into *Sakai* by the Greeks, who habitually rendered the names of the barbarians only into approximate sounds. Is it possible to account for these facts but on the supposition that they are derived from the real Beni-Israel? Why should these people thus name themselves, in spite of the prejudice of all the nations around them against everything Jewish? Had they not been accustomed so to denominate themselves from a period when they had reason, from their influence, to be proud of the name, we can scarcely understand why they should be proud of it now, when anything but high hopes or noble aspirations is associated with it, even by themselves. Now, if the Sacas, or Sakai, of Independent Tartary and Bokhara, were the predecessors of the so-called Beni-Israel now resident in those countries, and, if they were also called Isakzie after Isaac, then it is fair to infer that the Sakai who came into India through those countries were of the same origin.

Amongst the names of the six tribes into which the inhabitants of Media are divided by Herodotus* there ought, as already observed, to be one to represent the Israelites, who certainly occupied the country in large numbers at the period referred to in his history when writing of those inhabitants. This has been a stumblingblock to some inquirers. But should we not expect their Hebrew origin to be disguised under some name adopted by themselves as expressive of their condition? Whether so or not, we find, in the enumeration of the tribes of Media as given by Herodotus, the very name by which we

* I. 101.

believe the Sakai designated themselves when introducing a new religion into India; that name is Buddhii, or Buddhists (בּדים); which, in Hebrew, signifies the detached or separated people. There are no direct evidences that the Israelites were ever so called by their own people; but yet there is a passage in itself remarkable, as prophetically applied to the children of Israel under the name of Ephraim, in which passage the word Baddhi refers to them in some especial manner which our translators have failed to understand. This misunderstanding is indicated by the fact that the word is translated so differently in those passages where it occurs, and as if to make a sense not to be found by a literal rendering, or by retaining the words as terms of denomination. The word Baddhai occurs, with the same pointing, both in Isai. xvi. 6, and in Hos. xi. 6; in the former the word is rendered lies, and in the latter branches, but both cannot be correct. It will throw some light on our inquiry to reflect at full on both those passages as denouncing a rebellious people: "We have heard of the pride of Moab: he *is* very proud; *even* of his haughtiness, and his pride, and his wrath; *but* his lies [Baddhai] *shall* not *be* so." (Isai. xvi. 6.) In Hosea xi. 5, 6, it is said of Ephraim: "He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. And the sword shall abide on his cities, and shall consume his branches [בַּדָּיו—Baddhai], and devour *them* [the Baddhai], because of their own counsels." Now, comparing the word Baddhai, or Budii, in these passages, it is clear that

the reference is to the separate parties or divisions of the people in connexion with cities; for, even if we take the term in any case to mean branches, yet it can only be branches of the people, for they are represented as taking counsel. If so, then it is easy to see that the term was familiar to the Israelites as signifying certain collections of their own people, and therefore it would probably be similarly employed by them in Assyria and elsewhere; so that, speaking of their different portions as pertaining to the different places or cities which, in Media and Assyria, they inhabited, they would call them Baddhii, or the separate parts as branches, and thus, at length, be known as a body of people under this appellation, that is to say, as Buddhists.

A people of the same name are also mentioned by Herodotus as amongst the Scythians, and he represents them as a great and populous nation, who had adopted Scythian customs, and amongst whom many Greeks had settled at an early period.* We discover indications of the presence of the Sacæ and the Buddhii, that is, the Saxons and the Buddhists, in northern India, about sixty years after the Scythians had overrun Media and Mesopotamia. Their incursion occurred in the reign of Cyaxares, who succeeded Phraortes, the first king of Independent Media, probably about 625 years B.C. The Israelites were probably still dwelling for the most part in Media at this period. The Scythians, who had mastered all Asia,† were expelled about 598 B.C.‡ Their course

* iv. 108. † Herodotus, i. 104.
‡ Volney, Chronologie d'Herodote.

is very remarkable; they were driving the Cimmerians (or Gomeri) before them into Asia, when they encountered the Medes at a place inhabited by the *Massa-Getæ*, or Goths of Masha, on the right of Mount Caucasus, between it and the Caspian Sea. They subdued all before them until they reached Palestine; and, as if their object were there accomplished, they then proceeded to prey upon Assyria for twenty-eight years. But, like the Ephraimites, they were given to drunkenness, and their chiefs being invited to a feast by Cyaxares and the Medes, they were intoxicated and put to death. After which, the Medes recovered their dominion, and expelled the Scythians. The Scythian invasion came in from the north; the direction whence the prophet Ezekiel, in a vision, saw the advancing cloud, the whirlwind, and the fire in which the Israelitish people seemed symbolically involved. Now, supposing the prophecy fulfilled by this incursion, we should expect to find traces of the Israelites in the north and the east after the expulsion of the Scythians; since we regard these people as mingling with the Israelites and preparing a way for their departure from Media and Mesopotamia. Esdras says the Ten Tribes took counsel together and went out peaceably, crossing over the narrow passages of the river Euphrates. This would take them in the course indicated, namely, through Armenia, and between Mount Masha and the Caspian Sea; the very course by which the Scythians had come in. Now, we cannot discover any period, in the history of Media and Mesopotamia, in which the great body of the Israelites could have so departed,

except that of the time when the Scythians held dominion over those countries, and were, as we supposed, friendly to the Israelites. It is after this that the Sacæ begin to be confounded with the Scythians. An interval of nearly sixty years passes between the expulsion of the Scythians and the appearance of the Sacæ, the Getæ, and the Buddhii in India. They flow in through Bokhara and Afghanistan, where we find remnants of people still dwelling, who claim to be called children of Israel. The Sacæ and the Buddhii took possession of Cashmir in the year 340 B.C., according to the history of that country.* We now proceed further to show that the Buddhists, the Sacas, and the Geti, or Goths, who spread over India from Cabul and Cashmir, were connected with the house of Isaac, both in name and in language; and the evidence we offer is the record written on the rock with a pen of iron.

There was, in the early part of our era, a large Buddha establishment, and the capital of a kingdom, named *Sanchi*, on the banks of Betwa, and about twenty miles to the north-east of Bhupâl. It was the centre of a kingdom called *Sanaka-nika*, and belonged to the *Sakya* tribes, so famous for the use of the bow, and their entire devotion to *Buddha*. This kingdom was also called *Sachi*, which would be the same as *Sakai*. Here, then, we are at once conducted to the Saxon tribes in India; and, looking over the account of the topes of Sáchi, which were explored by Major Cunningham,† we find some interesting particulars, and are presented with bas-reliefs

* As. Res. vol. xv. p. 112. † Now Lieutenant-Colonel.



FROM A BAS-RELIEF AT SÁNCHI.

of the people themselves, in their various domestic scenes and religious ceremonies. At the south gate of the great tope of Sáchi stands a pillar surmounted with four lions, at the right of the entrance, and on that pillar a bas relief, which is represented in the accompanying engraving, copied from that of Major Cunningham. Each gateway is formed of two square pillars 2 feet 3 inches thick, and 13 feet 8 inches in height. The capitals of the pillars on the western gate are four human dwarfs; those of the southern gate four lions; those of the other gateways four elephants surmounted by their riders. The total height of the gateway is 18 feet 2 inches, and its breadth is 7 feet.* The inscription is conspicuous, and exceedingly well preserved. Major Cunningham says, "I cannot even make a guess at its meaning." If, however, it be transliterated into modern Hebrew characters,† its meaning becomes evident; thus—

הודי השך לחג דמתך הר חגוי מרחקים
ממכת

That is—

O Sak, my glory, thine image [or assimilation]
shall be for a festival, a mountain of refuge
for those who came from afar, from Makhath.

We shall find, from numerous other inscriptions, that the person honoured by such celebrations under the name of *Sak* is the same as *Godama*. *Sakya* seems to be the Sanscrit name of this individual, and his history is extensively known in Buddhistic annals as the founder of Buddhism in its recent forms. The Chinese Buddhists‡

* From Major Cunningham's Bhilsa Topes, p. 189.
† The reason for doing this will be seen in the next chapters.
‡ Fo-kwe-ki, c. xvii. note 17.

say the name Saki signifies "repose or silence." As Hebrew it will admit of that meaning, but only in the sense of ceasing to resist, as in Numbers xvii. 5: "I will make to *cease* from me the murmurings of the children of Israel." It is especially interesting to discover that the invocation of *Sak* was known in Britain at a very early period, for this fact connects the first arrival of the Saki, or Saxons, in Britain with Buddhism as known by the Saki of India; thus proving the similarity of their origin. My authority for this statement is found in that singular and very ancient Druidical hymn known as Gwawd Lludd y Mawr, or the Praise of Lludd the Great. It is quoted from Welsh Archaiology (p. 74), by the Rev. E. Davies, in his work on the Mythology of the British Druids (Appendix No. 12). Four short lines are given in this poem as the prayer of five hundred men who came in five ships. The words of this prayer were suspected by Mr. Davies to be Hebrew, in consequence of Taliesen the bard (600 A.D.) having declared that his lore had been delivered to him in Hebrew or Hebraic.* Mr. Davies therefore transcribed the passage in Hebrew letters thus:—

ובריתי ברית עי	*O-Brithi Brith oi*
נו עץ נו הדי	*Nu oes nu edi*
בריתי ברית אני	*Brithi Brith anhai*
שך הדי הדי הו רעי	*Sych edi edi eu roi.*

He does not attempt to give the meaning; but, after familiarly puzzling out ancient Buddhistic inscriptions, I venture to give this literal rendering:—

* His words are Yn Efrai, yni Efroeg Eilgweth ym rhithad. (Taliesen's Angar Cyvyndawd.)

And I have made a covenant—a Heap,
A home of wood is a home, my guide,
I have made a covenant, O ship,—
Sak is my guide, my guide, he is my Friend.

The Being they worshipped is also called *Adonai*, the Hebrew name of the Lord Almighty. The appeal to the Heap is significant, as will fully appear in another place; but even the tope or *tumulus* erected over *Sak* at *Sáchi* will afford a clue to the secret; since such mounds were at first only heaps of stones, as witnesses of devotion or of vows, or as memorials of the venerated dead, and as signs of the course taken by the Israelites, according to the prophet. (Jer. xxxi. 21.) These uses of the heap are illustrated by many passages in the Hebrew Scripture. See, heap of witness, Gen. xxxi. 52; Deut. xiii. 16; Josh. vii. 26; viii. 28; 2 Sam. xviii. 17.

There is an obscure passage in Job xxx. 24, which these observations may illustrate. In this passage the word translated "grave" in our version is heap in the original: "Howbeit he will not stretch out his hand to the grave [at the heap], though they cry in his destruction." In Job xxi. 23 we have "Yet shall he watch in the heap" (at the heap). The wanderings of the sons of Isaac are to be traced, in fact, by their graves being marked by peculiar heaps of ruin, and these are erected in expression of a covenant with destruction. The Jews are described as making a covenant with death in Isaiah xxviii. 18. The only other word to detain us over this inscription is the name of the place from which the worshippers are said to have come,

namely, *Makketh.* This is confirmatory of the record preserved by the Malabar Hebrews, which states that some of the scattered Israelites went to Makhe, in Tartary, Makheth being only the full form of the same word. *Makha* is named in the Behistun inscriptions. Was it Mœcia? The connexion of the Sakai, or Sachi, with Tartary will be shown presently. As to the mountain of refuge, it is to be observed that a mountain amongst the Hebrews was understood to be the proper place for a house of worship, as in Isaiah ii. 3: "The mountain of the Lord's house shall be established in the top of the mountains."

The bas-relief over which the above inscription stands represents the adoration of the relics of Sakya Sinha, the last of the mortal Buddhas, who at death is supposed to have attained *Nirván*, or freedom from transmigration. This word is peculiar to Buddhism, and is variously explained; but may it not be a Hebrew word signifying the state of being fully satisfied—נרוחן [?]. Major Cunningham names the scene depicted in the engraving "The Casket Scene in the Palace." "The king, with his family and ministers, seated in the foreground to the left. In the centre a relic-casket, with two attendants holding the *chatta* [umbrella] and *chaori* [mace] over it. To the left a seated female is beating a drum, and a female dancer naked to the waist, with the arms extended before her in a peculiar manner still practised in India. In the background are two male figures, and one female figure with a round cap, similar to those worn by the Kashmir women of the present day. To the right are numerous figures, all standing; two having their

hands joined in adoration appear to be the Raja and his minister" (p. 213).

The figure of a head with a peculiar head-dress lying near the relic-basket is overlooked by Major Cunningham. The position of the head gives one the idea that it was intended to represent the dead person to whom the relics belonged. The whole scene may be intended to represent the inauguration of a statue of *Sak*, for the statue erected at the northern entrance of this tope is no doubt that of the last Buddha. His *assimilation* to God is expressed by the erection of his *likeness* to be worshipped. This idea would well agree with the foregoing translation of the inscription. The head-dresses of most of the figures remind us of the kerchiefs for the head (Ezek. xiii. 18), which were charms. The traditional head-dress of the Jewish women in the East is called *chalebi*, and consists of balls of linen rags tightly compressed, over which a shawl is carefully wound, just as we see in the engraving.* The bracelets and anklets of gold are precisely such as were found in the tumuli on the north of the Caucasus described by Dr. Clarke in his Travels, and thence we suppose these people to have come. As all the faces but that of the naked figure are carefully grouped and turned towards the spectator, it would appear that they were intended to be portraits. Our rough sketch in the engraving is but a rude imitation of the original. The figure, naked, as if by way of humiliation, is probably that of the king, whose face it would not be lawful to represent.

* See Jews in the East, by Dr. Frankl.

Some of the figures in other bas-reliefs are evidently Scythian or Tartar, particularly the dancing women. I regard the whole scene as representing individuals of different nations under the dominion of the Sakas.

In respect to the indirect evidence of Israelitish origin presented by the Sakai as chiselled on the pillars of these Sakai topes, or, as the natives in some places call them, Buddha—*bitha*,* in this place I would specify the dress of the soldiers† and the trial of the bow. Major Cunningham was so struck with the peculiar and picturesque manner in which the quiver is fastened to the soldier's back, that he was at once reminded of the Psalmist's words concerning the children of Ephraim, who, being *harnessed* and *carrying bows*, turned back in the day of battle. (Ps. lxxviii. 10.) The whole costume resembles that of the Scotch Highlanders, the *kilt* being the marked part of their clothing. The ornament on the shields of the cavalry and foot is a double cross, the St. George's, or sometimes a crescent and two stars. See symbols of Buddhism in Chap. X.

The trial of the supposed founder of Buddhism in India, *Sakya*, is represented as being a triumphant shooting with a bow strung by himself, and which it required a thousand persons to bend. The trial begins with piercing a *horse-hair* by shooting at it under the obscurity of dense clouds, which can only signify subtlety in religious discussion; a relic of which accomplishment we seem to have retained in

* Hebrew—house or temple.

† As described by Major Cunningham, from the bas-relief of a siege on a pillar at Sánchi. (Bhilsa Topes, p. 215.)

our habits of *hair-splitting*. In the Sakian sense the bow and arrow are persuasive teaching. The form of the bow is precisely that of the Saxons of the West. When Sakya's trial was accomplished, the Sakya tribes sent their daughters superbly decorated to the young prince, with forty thousand dancing and singing girls. All this must be figurative of the conquest of Sakya over the opposers of his religion, for it is said that, after having pierced seven iron targets with his arrow, it reached the mountains of the iron girdle and *then pierced the earth, and caused a spring of water to gush forth*. The complete victory is followed by beating of drums and instrumental music, when he mounted his horse (his horses are always supposed to be white), and returned to his palace. The trial of skill is with his brothers *Devadatta* and *Nanda; Nanda* typifying Brahminism, or the worship of the sacred bull; and *Devadatta*, Davidism or Judaism: both which, there is reason to believe, opposed the spread of Buddhism in Central India. The *drums*, *music*, and *mounting the white horse* symbolize religious conquest, the religion itself being symbolized by a spring of water supplying wells built for the supply of travellers.*

It is quite a matter of dispute when the Saca era began in India; but the probability is that there was more than one such era, the earliest being that of the rise of Sakya's religion amongst the Sakya, or Saxon tribes, in the sixth century B.C., and the last when the Scythian Sakas, or Sacæ, came again under the

* See Fo-kwe-ki, c. xxii. note 7, and Turnour in Prinsep's Journal, vii. p. 804.

dominion of a king of their own, who governed the whole of Khorasan, Afghanistan, the Punjab, and nearly all India. (B.C. 78.)

For the present it is enough to prove the existence of a Saxon kingdom extending its dominion through its religious teachers throughout the East and over half mankind. We have sought a peculiar people of Saxon name, and found them. We supposed these people were known in Assyria and Media as Sakai and Buddhii. We supposed them to have gone into the north and mingled with the Scythian tribes; and here, in Central India, we find a people precisely of the character we seek, under various designations, but always bearing the same marks, being peculiar alike in religious and secular habits. *The Tribes* is their earliest name. Ptolemy calls them the Noble Tribes; the Buddhist annals acknowledge them as the *Sakya* Tribes, their kingdom is *Saka-nika*, and their religious dominion is felt from Persia to China, and from Ceylon to the centre of Mongolia. They seem to belong to the same race as the various tribes of Afghans, but are separated from them by the religious creed and denomination known as that of the *Buddhii* and the *Pali*. As Buddhii we looked for them, because the term in their tongue we believed to indicate their separation; but the term Pali, as applied to this separated people, is difficult to explain, until we remember that in Hebrew the term exactly expresses the fact which fixes it upon them; for, as Buddhii means *separated*, so Pali means set apart and *peculiar:* both terms alike indicating how completely these people regarded themselves as *the chosen.* As Buddhii sig-

nifies branches or separate divisions of people, the term might at first have been equivalent to tribes; and possibly the term *Pali*, or *Phali*, was not adopted by the Sacæ until the Greeks came amongst them; for the Greeks would call the tribes *Phyli;* which word a Hebrew people would adopt in their own sense of it —set apart or distinguished—adding, it may be, some ennobling designation; and hence perhaps the name conferred by Ptolemy on the people who dwelt in or near the region now spoken of—the Noble Tribes—*Aristophyli.* Their central land was called *Magadha*, which, in Hebrew, means *noble.* Their name as a whole was Sacæ, Sakai, Sassani, or Saxons; a name more interesting to us, and the most *aristocratic* in the world.

At a period perhaps 500 years before our era we find these people represented in a bas-relief at the entrance to a *Buddha-bitha*, a house of the holy one, whose synonyme is Light.* They are here seen in a place named after themselves, and in the act of worshipping the relics of a prophet who came to them in their own name; and over their heads is inscribed the record that they owned this man as their mountain of refuge after their wanderings from afar, from the place of affliction, that is, from Makhe (מכה), and gathered together to hold regular festivals in his honour. We will now proceed to consider some of the doctrines of Buddhism.

* A large tope at Sáchi is dedicated to the Supreme Buddha as Light.

CHAPTER IX.

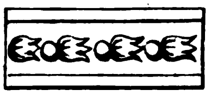
THE DOCTRINES OF SAKYA-BUDDHA.

It is related in the Buddhistic Scriptures of Tibet that the doctrines of *Adi-Buddha*, the Supreme God (*Ad*[*on*]*i-Buddha*?), were adopted and taught by Sakya in consequence of instructions he received from the King of *Sambhala*, a fabulous place on the north of the *Jaxartes*.* This king is said to have visited Sakya at Cuttack, in Orissa. This tradition is probably founded on the fact that Sakya derived his doctrines from the *Sacas*; some tribes of whom, at the first promulgation of Sakya's Buddhism, certainly dwelt in the neighbourhood of the Jaxartes, for that river arises in the land of those Sacæ who arrested the progress of Alexander's army in that direction. It appears that the future coming of the Lord of the world, who, destroying the serpent, should bring peace, and who should spring from the Sakian race, was the doctrine especially connected with the name of *Adi-Buddha*, whom Buddhists now regard as the Intellectual Being (or Essence) by whom all things were created. This is but another form of the Hebrew prophecy handed down from the first man, concerning the coming of a Divine Man who should trample on the serpent's head and restore man to his lost

* See Csoma de Koros' Tibetan Grammar.

Paradise. As this prophecy advanced towards fulfilment the intimations concerning the Messiah's character and advent became more and more distinct, as portrayed in the language of inspiration; but the very calling of Abraham as the father and founder of the families and the hopes of Israel, was immediately connected with the promise of that Son of Man of whom Isaac was the type; and so from the day that Abraham's faith foresaw the coming of Messiah as the conqueror of Death, the word was spread abroad by his people that the promised Saviour should spring from the seed of Isaac. Here, then, we see the connexion between the predicted Messiah and Sakya's announcement of the future coming of the Lord of the world, springing from the Sakian race and bearing in his hand the symbol of his creative and protecting power in the restoration of man to Paradise. The unopened lotus, so frequently seen in Buddhistic temples and even in the hand of Godama himself, points to this final Buddha as foretold by Godama the present one. As stated in our Introduction, the lotus was held, even by the Egyptians, as an emblem of the Divine power protecting man. Hence we see that in the celebrated Zodiac on the ceiling of the temple of Tentyris, the Virgin Mother appears sustained by a lotus. The Buddhists of China have the same symbol, and the title of the Queen of Heaven is applied almost with as much devotion as if it were adopted from the creed of Rome. The opening flower, together with the fruit of the pomegranate, like the knops and flowers in the tabernacle (Ex. xxxvii. 19, &c.), and in the cedar mouldings of Solo-

mon's temple (1 Kings vi. 18), were symbols of the nation in respect to the promises amongst the early Buddhists as amongst the Israelites. The moulding of the fresco representing the Buddhas springing from the lotus in the cave-temple of Ajanta, has precisely



this form of "knops and flowers," the flowers being lotuses, or lilies,* thus. And, as if to show the all-embracing and purifying brotherhood of the Divine Man, the Ethiopian, or negro, is also here seen standing on the lotus, and covered with an ample white robe, and having a glory round his woolly head; a lesson which the Western Saxons are but slowly learning.† Buddha himself is also frequently represented as a negro.

We must not forget the probability that Sakya himself was of the Sacian, or Saxon race, though, perhaps, he had been separated from his people, or pertained to a tribe that was the first to penetrate into India, and encounter the pride and cruelty of caste with ideas derived from the knowledge of a law that declared all men equal in the sight of their Maker, and required the neighbour to be loved as oneself. The Sacian strangers that poured into Orissa from the north and the west were sojourners with the Ethiopians of Indu-Cush, but they were no barbarians, for they brought with them a religion vastly superior to that prevailing through India. The doctrines of Sakya were a refinement upon the worship of the elements, Paramath, and the hosts of heaven, to which the Persians and some of the corrupted Israelites are

* See Bird's Historical Researches, plate 20.
† *Idem*, plate 3.

known to have been addicted; neither did Sakya honour the hereditary priesthood of the Brahmins, who, as we learn from the Vedas, sacrificed animals in a manner not unlike that of the Hebrews. Neither did he sympathize with their opponents, the *Swastikas*, who promised man nothing but annihilation at last. But he blended the Brahminical notion of the transmigration of souls and ultimate immortality with the idea that the spirit's return to Him who gave it, or union with God, was the highest state of man. Thus he reconciled the creed of the rationalistic fatalists, who said "so be it," with a morality that forbade atheistic indifference, while it encouraged the suppression of merely selfish desires as alike inconsistent with the good of society and the soul's final emancipation from sin and suffering. I will not repeat what, on doubtful authority and contradictory record, has been stated concerning the faith of Sakya, as I hope to quote his creed from the rock-records of the period immediately succeeding that of his teaching. It will be interesting to observe the similarity between some of the doctrines of Buddha and those of Anaxagoras and Pythagoras; a similarity that has been skilfully pointed out by Major Cunningham,* and for which the intimacy of the Greeks with the seat of Buddhism at an early period will sufficiently account. The point of especial interest is the fact that Sakya becomes a real anti-Christ, or substitute for Christ, verily representing himself as God, and continuing to sit permanently in God's temple as the only object of worship.

* Bhilsa Topes, p. 33.

Of course, amidst so many elements of religious discord as must have existed amongst converts from all varieties of creed in India, dissension rapidly sprung up after the decease of the authoritative teacher whose inspiration was devoutly believed by all his disciples. The man who, during forty years' preaching, had overturned many tyrannies—inculcated charity and chastity where both had been unknown—declared perfect equality between high caste and low, and founded hospitals for the halt, the blind, and the destitute, placing a trained physician at stated intervals, for the help of the afflicted, along the highways—who had sent out his missionaries, fired with his own zeal and enlightened by his intelligence, to teach kindness everywhere, and the performance of a thoughtful devotion as the means of delivering the soul from evil—the man that had raised woman to her right place, at the side and in the heart of man—the man that had not only erected a new system of religion upon thought concerning the perishable and the everlasting, but also thus promoted and enforced the highest moral reform known in the world before Christianity appeared—the man that had remodelled the language as well as the ideas of the people over whom he reigned by directing the compilation of new Sanskrit and Pali grammars*—the man qualified to accomplish such things was a man likely to be missed; and not one amongst his chief disciples was likely to be better fitted to fill his throne than were any of the Seleucidæ to succeed Alexander the Great. His doctrines were not, like Mahomet's, to be carried

* Probably with a view to the incorporation of Hebrew in a Pali form.

out by presenting the sword in one hand and a Koran in the other; but by inviting both man and woman equally to consider the best use and highest end of this life. His successors needed mind, and they had it; but they also needed unity, and had it not. The rule of many minds, instead of that of the one master mind, soon followed; and by and bye synods were invented as a substitute for the centralization of a will and a purpose; but this invention was but a feeble substitute. Three extraordinary assemblies of this kind were summoned under the auspices of the learned fraternities that continued heartily to propagate the doctrines of Godama. We will not go into the consideration of all their discussions about what was allowable, or what not, but at once run on to the year 270 B.C., when *Asoka*, formerly surnamed the *Furious*, but, since conversion to Buddhism, known as the *Pious*, began to perceive the necessity of clearing his country of heretical sects. Alas, eight sects were found amongst the monkish priests alone, and sixty thousand of them were stripped of their gowns. Here, by way of note, it is worthy of remark that this Asoka, King of Magadha, is said, in the annals of Cashmir (of very early date), to have been converted to the religion of the Sakai, or Saks; so that it was then understood that the Sacas, who overran the land, were all Buddhists. Asoka was assisted by a thousand Arhats, or religious counsellors, who assembled with him at Pataliputra; and who, when they had disposed of the heretics, sat for nine months rehearsing the doctrines and praises of Sakya-Godama; and then, at the conclusion of the synod, sent out

a number of authentic teachers to the following countries:—1. Cashmir and Pesháwar. 2. The country about the Narbada. 3. Mewár and Bundi. 4. Northern Sind.* 5. The Maharatta country. 6. The Greek province of Cabul, Arachosia. 7. The country of the Himálayas. 8. Ava, or Siam—that is, the golden land, *Aurea Regio*, or the *Aurea Chersonesus*. 9. *Lanka*, or Ceylon. The narrative of these missions is preserved entire in the Singalese sacred books *Dipawanso* and *Mahawanso*.

I have referred to these missions to show that Cabul Proper, and that part of the Punjâb which we have supposed the Sacæ to have occupied, had no occasion for missionaries, being, as we may infer, already Buddhists, and that because they were Sacæ. As we may have reason to recur to Asoka, some of the incidents of his zeal may not be uninteresting in this place, as elucidating the doctrines of Sakya and their origin. When first Sakya introduced his novelties of doctrine and modes of worship he was stoutly resisted by the adherents to the old form of things, and especially by the priests. But such a man was not to be put down; he knew his mission. What was it to him that the *Dewadatha* and his kindred disapproved? In courtesy he acknowledged their good intentions, but begged to convince them that the claims of Heaven were superior to theirs. Had he not seen angels, and talked with the dead, who bade him remodel the world's ideas like a reformer self-reformed? Had it not been written on the tables of his heart that the scholar must sacrifice

* The missionary here was a Greek.

himself and expiate his errors with his bodily life? He was ready to suffer anything in defence of the faith he was called to preach, and so he defied all opposers, and so he conquered them. Nevertheless, there was division; and Sakya, though he defied the sorceries of the Turs and the fire-worshippers, could not suppress the schisms amongst those who professed to be his followers.* It is true he assumed authority in consequence of direct inspiration; for, as he told his disciples, a thousand lights had been kindled by his angel upon his body to purify him from his former sins, and the doctrines of truth had been written on his own body with a pen formed out of his own bones, and dipped in his own blood instead of ink. They accepted all this, and many volumes of experiences besides; but still they held their own opinion about forms and ceremonies, if not about faith and acceptance. It is evident that they appealed to pre-existing usages and written authorities preceding the new assumption, and endeavoured to reconcile their belief in Sakya's calling with the truth of former prophets. During Sakya's life his authority checked divisions; but after his death disputes speedily spread discord in Magadha, where the new Buddhism was first set up. The earlier divisions were settled by synods, and within a century after Sakya's death two remarkable synods were held, in both of which the written laws in relation to religious usages and assemblies were appealed to, and the schismatics judged accordingly. The English reader

* The *Turs*, or *Turi*, were a sort of wandering friars, so called evidently from תורי, signifying those who go about to spy out a country.

would be struck with the resemblance which the synod bears to that of a trial by jury, in which we have the hearing of both parties in reply to questions, the retirement of the jury to consider their verdict, and the sentence of the judge according to law;* a mode of proceeding vastly different from the usual judicature of the East. On a future occasion, when the dissentients became too numerous to be dealt with by synod, a readier mode was adopted. Such was the state of things in the commencement of the reign of *Asoka*. (274 B.C.) He was surnamed the *Furious;* and when he was converted to Buddhism, he carried his fury into his religion, and in four years compelled "the whole of Northern India, from the mountains of Kashmir to the banks of the Narbadda, and from the mouths of the Indus to the Bay of Bengal," to receive his own views. The schism then seems to have been settled by the predominant party appealing to the king, who, of course, employed his only authority, that of the sword, and, as usual, effectually proved where the heresy lay, by threatening, like other defenders of the faith, death to all who did not believe as he did. The orthodox receivers of the new religion were so strict in their ideas that they contended that acceptable worship could only be offered up by ordained men, or appointed priests, and that only in places especially consecrated for the purpose. The higher order of priests in the kingdom of Asoka were also so strict that they deemed it a sin of the first magnitude to worship in the company of any that did not submit

* See Major Cunningham's account, Bhilsa Topes, p. 77.

in all things to their orders. Hence it happened that, since they could not obtain consecrated places, nor contrive to exclude from their assemblies all doubtful characters, they had resolved to confine all the benefits of worship to themselves and the few introduced to their private assemblies by the observance of especial and purifying rites. In this exclusiveness they persisted for seven years, when the king *Asoka*, being scandalized that public worship should have been suppressed for so long a period by these sanctimonious priests, resolved to put an end to their exclusiveness, and sent his chief minister to persuade them to submission as best he might. This led to a fine scene. The heads of the establishment, or monastery, a school of the prophets, in which these rigid priests were congregated, refused to submit to the dictation of the king. They would not come forth from their convent to conduct public worship in places where heretics of all kinds were admitted. Thereupon the king's minister ordered several of them to be beheaded on the spot, in the order in which they sat at worship. The king's brother was among the recusants, and he placed himself on the seat to which the executioner first came, and held out his head for decapitation. This was a martyrdom not expected and not to be desired. The king was referred to; but, instead of following out his own orders, he saw that he had proceeded already too far; he therefore humbled himself, and begged absolution from the holy brotherhood. Thereupon a convocation was commanded, and the Buddhist church was forthwith purified by the expulsion of

60,000 heretical priests! So says the record! Now, what was their heresy? It appears that there were adherents to the old written laws amongst them. These appear to have been mixed with fire-worshippers; in short, the circumstances altogether seem to indicate that they were Hebrews somewhat corrupted by association with the Magi of Persia, and willing to connive at certain accommodations to the heathenish taste of those about them for the sake of maintaining their influence. They were, however, unwilling or unable to observe the severe discipline which Sakya-Sinha, or Godama, had imposed on them, or perhaps they conscientiously adhered to older ideas. But the main dispute was concerning the propriety of continuing to sacrifice animals. The Buddhic religion, as propounded by Sakya, forbade the shedding of blood; but the religion of Sakya's kinsmen, and, therefore, probably the religion which Sakya himself professed before he became inspired with his new ideas, required that clean animals should be offered up as an atonement for sin. These Turs also admitted outer-court worshippers. Another point of contention was concerning vestments, as we learn, from the annals of Buddhism, that the priests that were expelled were clothed in *white* garments, which were prescribed for sacrificing priests under the Mosaic law. Whether these vestments were adopted by themselves or forced upon them amounts to the same thing, they were insisted on as the *proper* habiliments of those who sacrificed animal life.

The new doctrines of Buddha were evidently de-

livered as a refinement of the old system, whatever that was. Sakya had declared that God did not demand atonement by the shedding of blood as the sign of yielding up of life to his service, but he demanded self-dedication. Thus men addict themselves to conceits until no longer perceiving any truth in the words of Heaven. The laws of their own folly thus supersede the laws of eternal wisdom, and, instead of a gospel, or God's news, concerning a salvation perfected, they produce a prescription of rugged incongruities by following which some sort of Heaven may perchance be gained, if, indeed, it be worth the trouble. Thus it was with the inventor of Buddhism. He substituted his own *ten* laws for the *ten* laws of Moses. He takes hold of all the first elements of morality indeed, and therefore his commandments are so far good; that is, they are so far like God's laws. He says:—1. Do not kill. 2. Do not steal. 3. Do not commit impurity. 4. Do not bear false witness. 5. Do not lie. 6. Do not swear. 7. Shun scandal. 8. Do not covet. 9. Seek not revenge. 10. Be not bigoted. These laws are the foundation of the religion taught by the inventor of Buddhism,* and many nominal Christians would be the better for observing them. They commend themselves to the conscience, but all reference to the love of God as the Creator is avoided. Sakya, indeed, was not an idolater; he worshipped one supreme God, and exhorted others to do the same; but his system necessarily led to idolatry in consequence of the manner in which the attributes of Divinity were figuratively associated by him with

* Klaproth's Leben des Buddha.

their manifestations in created things. The Divine authority is overlooked, or only implied, and his own authority, on the ground of a new revelation, is substituted and enforced. The devotion of the life to God, as the Author of life, in gratitude, and the thorough yielding of the mind, heart, and soul in love to Him because of his infinite goodness, is not in his practice overlooked; but then the whole economy of salvation from sin is founded on mercy alone, and yet, with an inconsistency by no means uncommon, that mercy is said to be secured by horrible penances and by refusing to enjoy the riches of God's providence. In the Pali work, styled *Oossathaka Lankara*, or Ornament of the Devout, Gaudama, or Gotama, also called Sakya, is represented as undergoing, for forty-nine days, the impregnation that rendered him a Boodh, each change, or advancement towards perfection, occupying *seven*;* that is to say, he was engaged in his spiritual struggle for regeneration during *a week of weeks*—a very Hebraic mode of expressing the completeness of his endeavour after holiness. The corruption of human nature is implied in the fact that Sakya, though tracing his origin to the kingdom of God, owns that he derived a sinful disposition through his birth from an earthly mother. After a long series of trials, and after having sought diligently the means of living in obedience to the laws of God, and in harmony with nature and mankind, he is enabled to apprehend and appreciate the *ten first* laws of morality. He then perceives that the death due to sinners is vaster than all the planetary worlds, and

* See Bengal As. Journal, vol. xiii. p. 573.

that sin is not to be atoned for by any abundance of bloodshedding, even though it should fill the channels of all the rivers and all the seas. Enlightened, as he says, by the teaching Spirit, he informs us that he at length obtained a knowledge of his wickedness, and abhorred himself.* But, unhappily, together with this awful Job-like apprehension of the heinousness of sin, he does not, like Job, obtain a just conception of the Divine character. He repents, indeed, in dust and ashes; but he seems never to get out of the dust and ashes until his metamorphosis in death, the death he sought being the annihilation of desires. He entreats the instructing Spirit to submit him to every proof by which the sincerity of his repentance may be tested, he pleads his having forsaken his kingdom and his throne in evidence of the strength of his convictions; but, in order to avert the consequences of his former sins, under a consciousness of which he was labouring in despair, he begs to be tortured *sufficiently*. Thus, on his entreaty, his teacher laid him down and covered his body with lighted tapers. This, however, he found was not sufficient for his purification, and all he learnt from the process was, he tells us, summed up in these four sentences:—

"All treasures must be emptied.
All loftiness must fall.
All earthly union must be broken.
All that lives must die."

We cannot but perceive a profound idea in these sentences. They seem to teach the insufficiency of all sacrifice to make atonement for sin; and that,

* "Ulligerim Dalai," quoted by Klaproth in Asia Polyglotta.

in order to be restored to purity and heaven, it is first of all essential that a man should be emptied of all self-reliance, all pride, all earthly attachment, all love of this life merely for its own sake. It appears that this degree of knowledge only augmented his avidity for holy doctrine, so that, day and night, he could not rest. He was saved from despair only by understanding the necessity of renouncing all he valued in this life for the sake of a higher life; but still he thought to expiate his offences by suffering, and therefore, in vision, he thought himself pierced as by a thousand nails, under the hand of his angel guide. The result of this process was a new amount of conviction, expressed in these words:—

"The visible must perish,
And all things born must mourn.
Faith has a kingdom yet unseen;
The real is in the mind."

Still, not satisfied, he entreats for further light, and, in order to this, it appears necessary that he should be subjected to deeper suffering still, and then, with the poetry of a true seer, he seems to enter into a heated furnace, the flames of which reach up to heaven, but in which the angelic instructor still attends to teach him wisdom, while, to soothe his suffering, the refreshing dew of flowers is shed over him from the hands of a thousand angels. Hence he learns these sentences:—

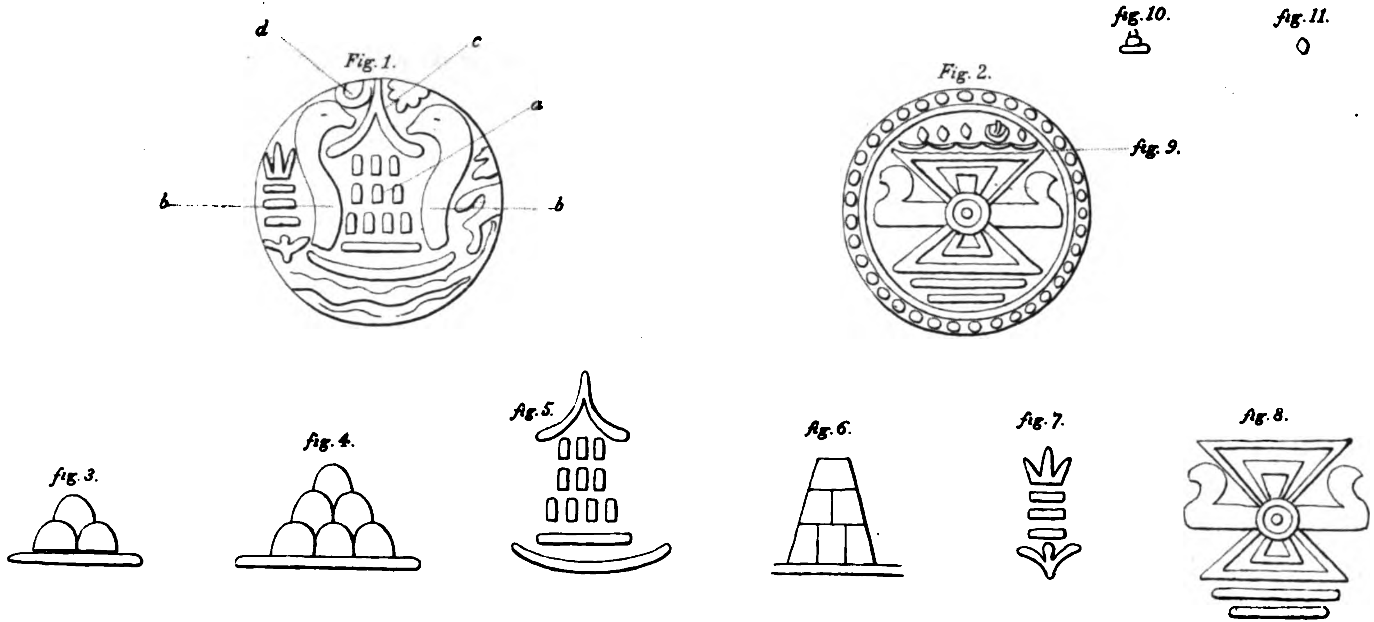
"The strength of mercy is firmer than a rock.
Faith in unbounded mercy is the rule,
The path to holiness, the way to heaven."

There is something beautiful in this, and, as a Chris-

tian sees, it is true. Truth and beauty are really one, and hence "a thing of beauty *is* a joy for ever." So Sakya says he was perfectly possessed by this idea of infinite mercy, and that it filled him with unutterable joy. He went forth inspired by this thought, and it is no wonder his eloquence prevailed with kings and heroes and all that suffered with a strong will.

His lips were touched with holy fire, and at his words Magi and Brahmins, and Shiva and the Sun-gods began to disappear. He preached repentance, pardon, self-negation, and regeneration; in dark sayings truly, but with faith in the Spirit of Mercy; and hence, his doctrines meeting in some measure the wants of man's soul, his disciples grew by millions. Now, where can we discover any source from whence such a conception of mercy as the essential perfection of Divinity could be derived but in the Hebrew Bible? It was in reflection on the *three* epochs of religion which had preceded him, and after he had meditated on the *ten* commandments first given unto men, and on the ways of God to man, that Sakya obtained his doctrines. This is stated as his own account of the matter. But when we add that Sakya's baptism of suffering was represented by himself very nearly in the words of Isaiah, as the means by which he was qualified to bear the sins and carry the sorrows of others, so as to heal them by his stripes while he bore the government on his shoulders, the source of his ideas can scarcely be doubted. The ancient Buddhistic creed is probably concealed in a great degree by the comments and expositions of compara-

tively modern Buddhistic writers; but, if we carefully examine the Buddhist coins and medals that have been preserved, we shall, with the help of the learned explanations afforded us by Palic scholars, discover much of its mystery. Thus, with a drawing of a Buddhist medal now before us (see plate), we may learn several particulars of great interest. Fig. 1, *a*, represents a tsédya, or small pagoda (צתיה [?]), in which are supposed to be deposited some sacred relic, with the volumes of the sacred law called "Tára." This object is usually seen in Buddhist coins. The rolls of the law were deposited, with sacred relics also, in the ark of the Israelites. It appears the more remarkable from the fact that the sacred law is named "Tára," and that this law is represented by *ten* upright glyphs, rolls, or pillars. The law contained in the two tables of Moses has also this name, in Hebrew, *Torah*; and it also consists of ten divisions, which some of the Rabbi regard as consisting of three orders of commandments, divided, as in this case, three, three, and four. On either side of the recess, or ark, in which the law is deposited, the head of a cobra capella erects itself. Here we recognise the serpent as represented on Egyptian monuments in connexion with the tree of life. We know that all Semitic nations at least associate the serpent with the introduction of sin. Would not this signify that the temptation ever stands beside the law, and that the law is given, as St. Paul says, because of transgression, but that the fulfilment of it is life. Above the law the sun and moon are seen, representing the heavenly sources



BUDDHIST COIN or MEDAL sent through Captain Macleod from Tennasserim by H. H. the Prince of Mekkara.

Described and explained by Captn. Latter

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of light and intelligence ruling the day and the night. On the left side of the law we have the triglyph, the usual emblem of the Buddhist Triad, representing the embodiment of the Divine nature in the Buddha; that is to say, the manifestation of God in Buddha, in the law, and in the congregation; or, as we say, the manifestation of God in Messiah, in the law, and in the Church. When these are joined together to represent the essential attributes in Trinity, called *Thărănă Gŏŏn*, the triglyph is united into the form of a trident, the summit being crowned with the ancient symbol of Deity, consisting of three *yods*, and being the letter I, J, or Y of the ancient Palic alphabet. This, as before stated, was the emblem of the Supreme amongst the ancient Hebrews, and is equivalent to the same symbol in Hieratic Egyptian and Coptic, implying potentiality. In Arabic, the word *Allah*, God, is also expressed by three upright strokes united at the base. At the lower part the united triglyph rests upon a cross, or *swastika*. The cross is a favourite device with the Buddhas, and, when standing alone, it resembles that of the Manicheans, and is placed on a kind of Calvary, as among the Roman Catholics. It signifies the tree of life and knowledge, putting forth leaves, flowers, and fruits, and, being placed in the terrestrial Paradise, it is there productive of all that is good and desirable.* Thus, the essential attributes of the Trinity are represented in the form of a trident, having the emblem of Deity on its summit and the cross at its base; the Divine Manhood, the law, and the Church, being united into one between

* See As. Res. vol. x. p. 123.

the cross as the tree of life, and the Godhead above all, and through all. The other parts of this emblematic medal are equally expressive. Thus we have on the obverse (Fig. 2) the architectural symbols representing the handiwork of the Great Architect or Geometrician of the universe. The two symbols united represent the letters P and M, meaning their law. They are surrounded by the twenty-eight characteristics of the *Maha-gabba*—the grand period (Heb.), of which this present world (dispensation[?]) is the last number; but the whole period is itself represented by the five Boodhs, or embodiments of Deity, placed above these emblems of creative power. The circumstances altogether clearly indicate the Israelitish origin of this earliest form of Buddhism. The three epochs of religion are indicated in the Hebrew Bible—the early patriarchal, the Abrahamic, the Mosaic; and mercy was the essential quality of each advance in revelation, from the first promise to the penitents in Eden, until Moses summed up the law as love to God and our neighbour—to God as Himself the perfect One, and to man, as God's image; the coming of the Saviour-God, born of woman, being associated with all the epochs, as it was also with those of Sakya.

It should be remembered that Buddhism as it now exists in India, Ceylon, and the Indo-Chinese territories, does not fairly represent that form of it which originated with Sakya. It has been corrupted by various pagan additions, and has assumed shapes according to the idolatries it has encountered, until at length but little of the original creed appears in its

pure form. For instance, the celibacy of the priests of Buddha is now universal, and yet, according to their own records, it appears that Sakya himself was married twice, and that he gave his disciples precepts concerning the qualities which should determine their choice of a wife.* Most of the countries professing Buddhism have corrupted the doctrines of Godama-Buddha; but still the complete equality of men and women has been produced by Buddhism in Burmah and Siam; and Father Bigaudet† says that "women are in those countries really the companions, and not the slaves of the men; a high proof of its civilizing tendency, notwithstanding its absurdities." Though Burmah has been forced into war with us, yet the priests protested against the war, as contrary to the doctrines of Godama. The pure Buddhists repudiate war and all bloodshed—their doctrine is non-resistance and submission; they also declare against the folly and pride of caste, and while preaching the necessity of yielding to law, assert the equality of all mankind as subject alike to sin and ruin, and alike to be elevated only by truth and benevolence.

It is curious that this new religion introduced from the north-west into the furthest borders of India should have led even the priests of the ghastly Jagannath to put something like a spiritual construction upon their hideous worship. They say, "Hear, now, the truth of the Dárn Avatár. [An Avatár is a new manifestation of the Deity.] What part of the universe does not the Divine Spirit pervade? He sports

* Vide *Lalita Vistara*, chap. xii.
† Quoted by Sir J. Bowring.

in different forms. In the heaven of Brahma he is Brahma; in the upper world he is Indra; on earth he is found in all the Khetris, here in one shape, there in another." The Brahmins say the *Sri Yeo*, the Holy Spirit, is worshipped by them at Arka, in Kanarah.* They are very accommodating, and, like pantheists everywhere, philosophically contrive to countenance all forms of idolatry, by allowing every one to dress up any deformity of his own mind and worship it at his liking, provided he declares himself moved by a Sri Yeo. This reference to a *Dárn Avatár* reminds us of the decree addressed by Nebuchadnezzar the king unto all people, and nations, and languages (Dan. iv.), and which for a time probably modified and restrained idolatrous ideas in all the East, as far as the Indus at least, and thus far fulfilled the purpose for which that strange king was raised up by Providence, namely, to tell all men that there is a "Most High, a King of heaven, all whose works are truth, and his ways judgment." (Dan. iv. 37.)

It may not be uninteresting, nor without advantage to our argument, here to introduce a brief notice of the oldest mythological compositions extant in India —those marvellous poems, the Puránás, the Mahabarata and the Ramayana. From these works we obtain the earliest notice to be found of the ancient history of India, especially in relation to the struggles of religious systems. The writers affect to relate circumstances as occurring at immensely ancient periods; but it is evident that this air of extreme antiquity is only assumed for the sake of

* Asiat. Res. vol. xv. p. 318, &c.

adding a venerable mystery to the stirring incidents and grandeur of the scenes depicted. The style of composition proves these works to be of comparatively modern production, and can scarcely be referred to any period much anterior to the Christian era.

The *Ramayana*, as shadowing forth the remotest known conditions of the two typical stocks and national religions of India, is most to our present purpose. It is written after the Homeric manner, and betrays many indications that mingled Greek and Hebrew ideas pervaded the minds of the writers. The subject is the hero divinity of the first dynasty of the *kings of Oude*, which arose before any other of the sovereignties of India were conquered by the *bearded race*. The countries and races with whom this hero carried on a successful warfare are personified as giants. *Rama* is the name of this hero. The point most worthy of remark is, that he is stated to be the son of *Buddha* and the grandson of *Meru*. Now, as the whole story personifies nations or people as individuals, we must understand *Rama* to mean a people—that is to say, an exalted nation. What, then, is signified by this nation being the offspring of Buddha and Meru? Buddha means separated, and Meru his rebellion, that is to say, that the nation mentioned became exalted in consequence of a separation that arose from rebellion. The original abode of this *Rama* agrees well with this derivation, for it is stated that he dwelt at first in the holy mountains of the West. Another hero, or nation, is associated with *Rama*, denominated *Bali-Rama* (high lord), who is represented as the offspring of *Des-Aratha* (the

country of Armenia). This hero crosses the Indus and Punjâb with a large army, distinguished by the names of wild beasts, probably their ensigns; and he founds a kingdom in *Ay'odh'ya*, now known as Oude. Ay'odh'ya, as Hebrew, would mean "the praising of God." It would be highly interesting if it could be shown that the people of Oude, with whom we have had so deadly a quarrel, are of Jewish origin, inheriting the treachery of Judah. This hero, Bali-Rama, with his brother, Krisma, an Indian ally, vanquishes *Jara Saudha*, King of Bahar, and afterwards goes forth to conquer other countries, and wars with giants in Ceylon. This war of races and religions is terminated by the return of the conqueror to *Ayodhya*, where he reigns in piety and peace. This country was at one time the centre of Buddhism.

In the *Mahabarata* we find mythological circumstances parallel with those of Egypt, Greece, and Rome, and the warfare is between the tribes who adhere to the Arkite lunar doctrine, and those who worship the sun. By the former, the moon is adored as a representative of the ark, in which the parents of a new world were preserved from the deluge. In some of the mythical tales we find conflicts delineated with the extravagance of Eastern romance, in which the tribes of *Yadhû* (ידו his hand [?]) are broken and scattered. They are described as departing with *Ardjoon* (ארדיון fugitives — 1 Chron. viii. 3) to unknown regions. In other descriptions the Ashurs (people from Assyria [?]) are spoken of as an eminently religious and virtuous people until, being induced to adopt the new tenets of Buddha, as more humane,

and forsaking those of their old books, they are said to fall away from the true religion.

These Ashurs may be the same as the *Hasaures*, or *Asii*, of Indo-German history; and if so, they are probably identical with the *Sacæ*. However that may be, the period of their first appearance in India is tolerably well marked, since they are said to have adopted Buddhism in its earliest establishment. It is worthy of remark that these Ashurs are described as the sons or people of *Kasyapa*, a name similar to that of the country to which Ezra sent for ministers for the house of God, on the return of the Jews to Judea (Ezra viii. 17). *Kasyapa* is identified with Cashmir by Orientalists. May not this name be traced back to the Caucasus? Diodorus Siculus informs us that the Scythians transplanted a Median colony into Sarmatia; this was in the seventh century B.C., according to Klaproth. In the year 948 A.D. remains of these Median colonists of Sarmatia lived on the northern side of the Caucasus and north of *Kasachia*. These people called themselves As and Ashurs. They are also associated with Kasog, Kasacks, or Cossacks (all Sacæ), in the Russian chronicles. The descendants of those colonists now existing in the Caucasus speak an Arian dialect, though surrounded by people of a far different language.* Were not these Medians Asheri, or people of the tribe of Asher, who accompanied the Scythians into the country of the Massagetæ, when they were expelled from Media?

In addition to these observations on the doctrines of Buddhism, we remark that indications of Hebrew

* See Müller on the Languages, &c., p. 35.

influence on India appear in the following circumstances: 1. The laws of Menu strikingly resemble those of Moses. 2. When the people of Ceylon were subdued by Buddhist invaders, they were forced, like the Israelites, to make bricks for their masters. 3. When the Great Dagoba, the *Ruanwellé*, at *Anarajapoora*, was built (B.C. 161), the materials were prepared at a distance, as in the building of Solomon's temple. (*Mahawanso*, xxvii.) 4. The parting of the Red Sea has its counterpart in the exploit of the king Gaja Bahu (A.D. 109); who, in bringing back the Singalese from captivity in *Sollee*, smote the waters of the sea, so that he and his army marched through without wetting the soles of their feet. (*Rajaratnacari*, p. 50.) 5. King Maba Sen (A.D. 275) received his mantle from Heaven, and Buddha, in designating his successor, is said to have transmitted his robe, as Elijah did to Elisha. (*Rajavali*, p. 238.) 6. When the Singalese king was dying, a car, descending from the sky, received his spirit; reminding us of Elijah's translation. 7. Constant allusion is made to the practice of kings washing the feet of priests and anointing them with oil. (*Mahawanso*, chap. xxv.-xxx.) 8. In consonance with the Hebrew doctrine, the sins of the fathers are said to have been visited on their children. (*Rajavali*, pp. 174-178). 9. The story of Bel and the Dragon has a close resemblance to that of King Batiya Tissa, who by a secret passage entered the Ruanwellé Dagoba. 10. The inextinguishable fire on the altar of God (Lev. vi. 13) is like the perpetually-burning lamp in honour of Buddha. 11. The preparation of the high road for

the procession of the Bo-tree, and the march of the king, reminds us of Isai. xl. 3. 12. The prophecy of the kingdom of peace by Isaiah, in which the different animals (peoples) repose together, resembles the state of things predicted to arise under the religion of Buddha. (*Mahawanso*, v. 22.) 13. The judgment of Solomon has its parallel in a story in the *Pansyiapanas-jataka*.*

* See Tennent's Ceylon, vol. i. p. 525; and Roberts's Illustrations.

CHAPTER X.

BUDDHISTIC SYMBOLS: THEIR ORIGIN AND SIGNIFICANCE.

A FEW observations on certain points in the rise of the Sacian Buddhism, and on the nature of the symbols most reverenced by the learned devotees of that religion, will prepare us the better to interpret the ancient Buddhistic inscriptions, and to demonstrate their origin.

It is possible that, although Sakya, the supposed founder of modern Buddhism, be a real personage, yet the incidents of his early life might afford ground for a mythical story, expressive of circumstances in relation to the people whom he represented; at least, much that is written concerning him may be made to resolve itself into a history of the rise and progress of the Buddhistic religion, or of the people who professed it. The name Sakya, or Sachia, is Hebrew שכיה, and it appears amongst the Benjamite "heads of the fathers" in 1 Chron. viii. 10. Our lexicons give it as if derived from a word that signifies "to wander;" but it may mean repose in the sense of cessation, rest as arrest, and so may approximate closely to the sense attributed by the Chinese traveller already mentioned to the name of the city or kingdom

Sachi. Sakya is said to be the son of *Maya*, by *Suddhodana*, *Raja* of *Kapila*. *Maya* signifies delusion in Sanscrit, but in Hebrew it means anything as a judgment from God; but let us transliterate the words thus, מיה שדודנה רע כפלה—we get the sentence, "there were destruction and judgment from God: He divided the government in two." Sakya's original name is said to have been *Siddharta*, which is a Chaldee word signifying an effort made for oneself, or independence. He is said to have descended on his father's side from *Ikshwáku*, of the *Suryavansa* race, יקשוהכו-שורידונשא—"they were ensnared and smitten: God became an enemy, and carried [them] away." At the age of sixteen *Sakya* is said to have been united to *Yasodará*, also called *Subhaddachháná* ישו(ע)-דרדה שובה דך חנה; that is, "her race was saved; the afflicted, repenting, found mercy." These words, no doubt, approximate in sound to Sanscrit, and may in that language, or in Pali, have a meaning, on principles to be shown in another chapter; but this hidden Hebrew sense appears also to belong to them; and it is so remarkably applicable to the people indoctrinated by Sakya, the last mortal Buddha, that, to suppose it quite accidental, is to imagine it possible to form expressive sentences by a chance disposal of letters. The origin of Sakya is almost expressed in the legends concerning his contests with the evil beings called Ashurs (Assyrians), whom he conquered by the use of the bow when known under the name of *Sakko*. This name, it will be remembered, is that by which we concluded that the Sacæ were known on the banks of the Chebar, in Assyria. It is curious

that the legend should add that Sakya had previously driven out the Ashurs from the land of the Devadas, the name by which I believe the Sacæ designated Palestine—the land of those who obeyed the successors of David, and whose religion I suppose to have been personified by the Sacæ under the name *Dewadatta*, or Davidism. The name of this great teacher is that of one of "the heads of the fathers" amongst the Israelites—with whom, certainly, Divine judgment, destruction, and a divided rule were no unknown things; and it is equally evident that the calamity of Israel arose from an attempt at independency, and that they were entrapped and smitten and forsaken of God, and carried away, are historical facts. After the alliance with another people, success and prosperity follow; and this prosperity we find attributed to the use of the bow after the manner of the Sakai and the Ephraimites. At twenty-nine years of age, after an abundant experience of the joys and sorrows of life, Sakya takes his standing as a teacher. He is represented as being converted thus: he is proceeding, as usual, to his pleasure-garden, drawn by his four *white* steeds, when, encountering a decrepit old man, he at once reflects upon *decay*.

Four months later he meets, under like circumstances, a squalid wretch afflicted with *disease*, and reflects on that.

Four months later he meets a corpse. He then reflects on *death*.

Four months later he noticed a healthy, well-clad person, wearing the robe of one devoted to religion, and the prince resolves at once to secure health of body and cheerfulness of mind by religion.

Such are "the four predictive signs," or marks, which all who would be perfect in the worship of Buddha must observe.

In short, the prevalence of *decay*, *disease*, and *death* renders it essential that a people should secure in religious faith and practice the expectation of a deliverance from suffering, and of an entrance into the joys of a higher life, when death liberates the soul from the thraldom of the body; and this is precisely what Sakya taught when preaching the efficacy of *Damma* as both faith and works, in charity, abstinence, and reverence for life.* If it be objected that those words which I have pointed out as possibly of Hebrew origin have also a Pali or Sanscrit signification, I reply that, though in general the words peculiarly related to Buddhism and its founder have some sacred and secondary meaning attached to them as Pali words, yet that meaning is always conventional; and that in many instances the meaning of such words is wholly inexplicable and unknown to the most learned amongst the Buddhists of the present day; and that many of those words are explained on insufficient grounds from comparison with Sanscrit words having only some approximate similarity to them. Thus Sakya, in pursuing his alms-pilgrimage, acquired from certain priests a knowledge of *Samápatti*. Now, this word is supposed to be the same as the Sanscrit *Samádhi*, meaning silent abstraction. So, again, *Padhan* is supposed to mean the same as *Pradhán*, nature or concrete matter. But, if we remember that *Samápatti* was a

* See Turnour's *Mahawanso*, and extracts from the *Attakatthaf.*

mode of religious mortification by which he hoped in vain to perfect himself, we may see the appropriateness and force of the word as Hebrew—שמה פתי *desolation is my foolishness or deception.* He forsakes this starving, self-afflicting mode for the study of *Mahá padhan* (מחה פדן, *waiting for redemption*), and ultimately he finds the way to perfection in using proper food and proper exercise, while observing all that was essential to the propagation of charity and religion. While under the *Bodhi* tree it is said that he was assailed by the terrors or demon of death, but he acquired calmness in *Damma* and in hope of *Nirvana.** Now, the words supposed to mean the Demon of Death are *Namuchi-Mara*, which being Hebrew נמחי מרה, mean rather the removal or wiping away of bitterness. Of *Damma* much will be said hereafter; but *Nirvana* is clearly the Hebrew word נרוהנה, signifying to be fully satisfied or prosperous. *Bodhi* means, in Hebrew, *solitary*; and in this state of solitary meditation, under different trees, during a *week of weeks*, he obtained the state called *Bodhi-juyán*, by which Buddhists are said to understand supreme wisdom. The words in Hebrew may mean individual derivation, בדי-ינק, as if to signify that the soul's rest was to be found only in understanding its own nature. This meaning of the word is quite in keeping with the Buddhistic doctrine that a priestly assumption of mediation between a man and his Maker is impious, and that the soul's perfection is to be at one with God, through Buddha. Sakya divided his doctrines

* Turnour's extracts in Prinsep's Journal, p. 811.

into three classes adapted to the comprehension of three kinds of hearers: 1, *Bindya*, for the commonalty; 2, *Sutra*, or the principles of faith fitted for peculiar intellects; and, 3, *Abhi-damma*, or the supreme law of worship imparted only to *Bodhi-satwas*. Now we can perceive the fitness of such divisions when we find that these terms are Hebrew: 1, *Bindya*, the discerning of God; 2, *Sutra*, discriminating, or severing asunder (שתר); 3, *Abhi-damma* (אבי דמם), the father of worship, *i.e.*, some esoteric doctrine, fit only for the *Bodhi-satwa*, ברי-שתח, he who drinks in the doctrine alone, as if in the experience of solitary meditation—the actual experimental religionist.

It is not intended to deny that such a religion was propounded by an individual to whom the name of Sakya was given, but only to show the probability of his being himself one of the Sakian race, as well as taught by Buddhists, who were also of that race, and that this race was Israelitish. The father of Sakya is said to have been Raja of Kapila. Now, this place was situated between Oude and Gorakhpur, and the Sáki dwelt there, and there they built a *Buddha-Bitha* over the relics of Sakya immediately after his death, said to have taken place 543 B.C.* If Sakya derived his religion from an Israelitish source, or was influenced by Hebrew ideas, we may expect to find the fact confirmed by the symbols of his religion, as found in all Buddhist temples, but especially at the topes of *Sachi*, or Sanchi, dedicated to Buddha, and described by Major Cunningham, whose

* See Turnour's extracts, Prinsep's Journal, vol. vii. p. 1013.

antiquarian labours, both in his research and in his writings, are worthy of the greatest praise.

The topes at Sachi are themselves Sakian works, and symbols of the religion of the people of that place as existing 300 years B.C. They are but slight refinements upon the mounds of stones erected over the remains of the remarkable dead amongst Buddhists in other regions, and common in the early ages of the Hebrew people of Palestine. Greek art was evidently employed on the sculptured pillars by these topes; but the topes themselves are the most simple and unadorned structures imaginable, being formed to represent a hemisphere. I will not now dwell on these strange buildings, but come at once to that most interesting symbol of Buddhism, the *wheel.* As to the meaning of this symbol we need not go beyond the traditions of the Buddhists; but, in reference to an observation of Major Cunningham that it symbolizes the sun-worship as well as that of Buddha, or Buddha himself,* I would remark that the figure of the wheels at Sachi is precisely that of the wheel described in 1 Kings vii. 33 (1012 B.C.), which had axletree, nave, felloe, and spokes, just like a chariot wheel, so that it would appear to symbolize the revolutions of Providence as a distributive power by which all things are fitly framed together to proceed in regular cycles. That such a meaning was associated with the wheel by the Buddhists is evident; for their traditions say that, after the revolution of *four thousand* years of man, the *King of the Golden Wheel appears.* This person is born in a royal

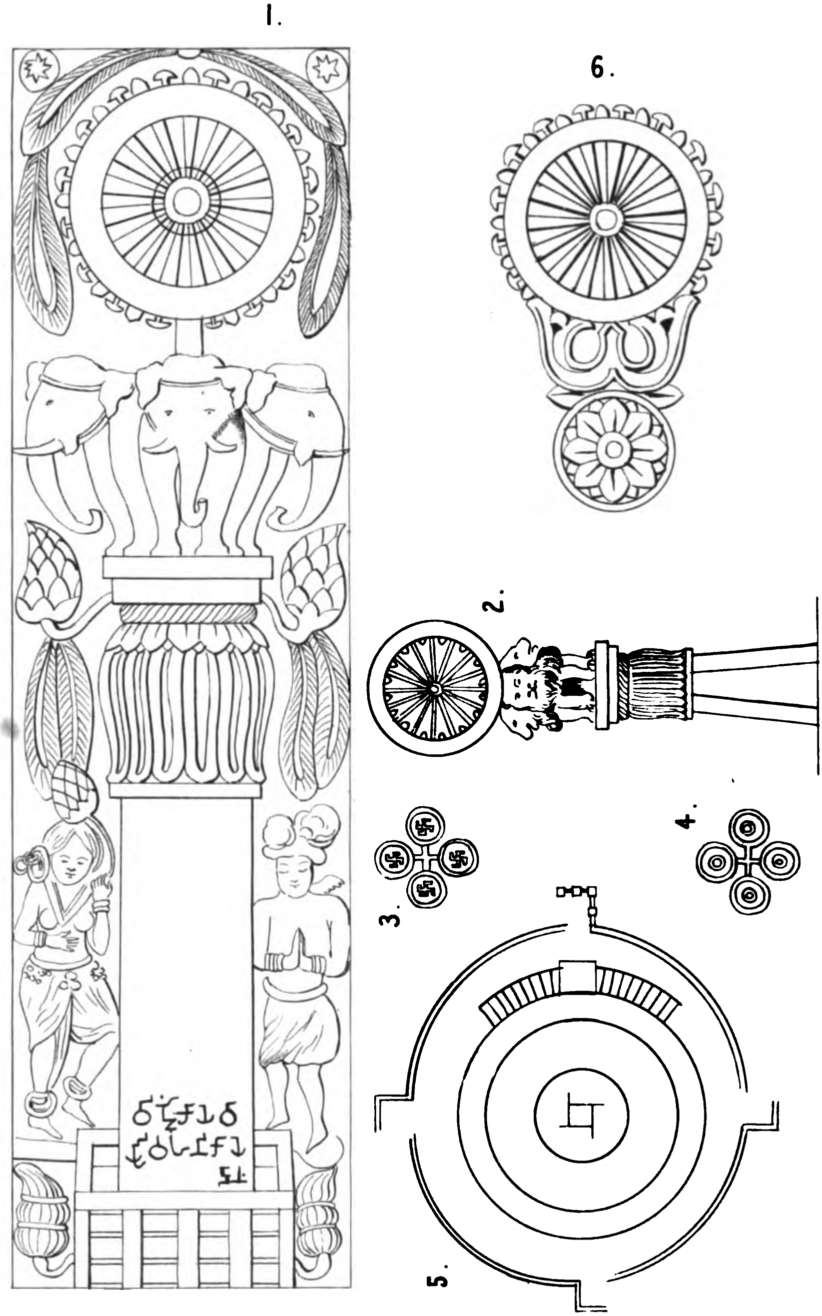
* The Bhilsa Topes, p. 352.

family, and attains supreme dignity on being baptized in the water of the four oceans. But this is the part of the tradition to which I would direct especial attention: "If the king would proceed towards the east, the wheel turns in that direction, and the king, accompanied by his troops, follows. Before the wheel are four spirits, who serve as guides. Wherever it stops there does the king in like manner stop. The same thing takes place in the direction of the south, the west, and the north—wherever the wheel leads, the king follows; and where it halts, he does the same. In the four continents he directs the people to follow the ten right ways"* (that is, to keep the ten commandments.) "He is called the King of the Golden Wheel, or the Holy King turning the golden wheel." "The wheel turns and traverses the universe, according to the thoughts of the king." This is the symbol adopted by Sakya to represent to his people the fact that God had illuminated and directed him to go forth teaching and governing the four quarters of the world. Therefore his people must have been familiar with the symbol. It was while amongst those people that the Chinese traveller learnt this tradition of the Wheel King. Now, where shall we turn to discover any possible origin of such a wonderful symbol? The prophet whom the elders of Israel consulted by the river Chebar, presented to them precisely such a symbol in these words: "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work

* From Fo-kwe-ki, c. xviii. note 12, quoted in the "Bhilsa Topes," p. 309.

was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides; they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them; for the spirit of the living creatures was in the wheels. When they went, *these* went; and when those stood still, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them; for the spirit of the living creature was in the wheels." (Ezek. i. 15-21.)

"And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal. . . and under the firmament were their wings straight, the one towards the other, every one had two." (*Ibid.* vers. 22, 23.) It can scarcely be necessary to prove that the resemblances here cannot be merely the accidental result of two minds thinking about a wheel; and therefore, instead of commenting on the remarkable and coincident ideas contained in these two passages from such widely different sources, I point the reader to the attached engraving, which presents certain symbols of Buddha as the Supreme Intelligence. They are taken



FROM BAS-RELIEFS AT SÁNCHI.

from Major Cunningham's interesting work on "the Bhilsa Topes," and faithfully copied from the gates of the square enclosures of those topes.

Figs. 1 and 2 present the wheel above four living creatures, or, as the word is often translated, beasts. These are supposed and understood by Buddhists to signify people brought into obedience to the ten commandments of Buddha; the elephants are the people of India, the lions are doubtful, but I believe they here represent the tribes of Dan and Gad, according to the prophecy and blessing of Moses: Gad—"he dwelleth as a lion, and teareth the arm with the crown of the head." "Dan is a lion's whelp." (Deut. xxxiii. 20, 22.) Now, though but one wheel appears, a wheel is understood to turn towards each quarter of the heavens, as the living creatures stand. Figs. 3 and 4 represent the frequent form of this symbol of Buddha; that is, wheels within wheels, united in a fourfold manner by a cross, to signify their straightforward course towards each quarter of the heavens, or, as the legend of the Golden Wheel renders it, east, south, west, and north—that is, in the course of the sun. There is no turning back; thus intimating that the ways of God are in unerring wisdom. When Buddhists would speak of the Unerring Intelligence ruling the universe, they name Buddha as the Great King who hath turned the Golden Wheel, and by the Great King they mean God as embodied or manifested in Godama, or Sakya, the last Buddha. Fig. 6 combines the name of Godama with the wheel of the Great King and the open lotus, also called the precious gem. The topes, or relic-tumuli,

are built in a perfectly circular form, circle within circle at the base; and in their elevation they contain a sphere, in the centre of which the relics are laid, in a chamber of a square form (fig. 5); that is to say, pointing to the north, east, south, and west, precisely in the directions of the four gates of the outside enclosure, which is laid out in exact correspondence with the four cardinal points. This union of four-sided with circular figures is constantly repeated in these and other Buddhistic symbols, reminding us of the wheels and rings and the four faces, four sides, and fourfold character of the symbols of Ezekiel's vision. At the base of the pillar on which the fourfold living creatures and the wheels are "lifted up" we see a square enclosure, each side having four divisions, and each division divided into three parts. Here we have the four-square and the twelve divisions, which to the Hebrew mind would signify the Israelitish community and their *perfect equality*. Thus the symbol is used in the book of Revelation in relation to the heavenly Jerusalem. The *square* railing around all the topes signifies the equality of all men, according to Buddhistic doctrine. At each side of the base of the column, the tail of the Tibetan yâk, or bullock (*Bos grunniens*), is seen bound together with three bands; which I may here incidentally state, I believe signifies the Scythian nation subdued to Buddha. Two worshippers, male and female, ascend the steps above this yâk's tail, in the act of perambulating around the object of worship, or going up the steps, and as if passing round the tope to its summit. This is a proof of the re-

verence in which the wheel symbol was held; but, as the early Buddhists were forbidden to worship images, we must understand the real object of worship to be the Supreme Intelligence Himself as expressed by the wheel of his providence. The female holds in her hand an object which I take to be similar to the cone which worshippers hold in their hands in the Nineveh sculptures, a sign of *un*fruitfulness. She holds it above her head. It may represent an unexpanded lotus, or sacred lily, a symbol elsewhere considered, in relation to Buddhism and Israel. A similar object stands on either side of the capital, with what I suppose to be the conventional representation of wings (or wreaths), two on each side, depending from it, perhaps meaning divine protection. These wings, two on each side, form the canopy* above the wheel, with stars above, enclosed in circles or wheels indicating the firmament of heaven above, and the rule of the Supreme Intelligence there in the other worlds of light. Around the wheel appear objects which, as Buddhist symbols, mean divine watchfulness and protection, for they seem to be chattas and topes. The latter, when dedicated to Buddha, are said to be inhabited by light, and symbolically they are represented with eyes. The sacred *chatta*, or umbrella, signifying protection, is usually seen surmounting sacred Buddhist buildings. These together, then, are equivalent to the eyes in the wheels of the prophet's vision.† It is worthy of note

* This word *canopy* seems to be derived from the Hebrew word meaning covering or wing.

† Dr. Adam Clarke says, the eyes are the nails that fasten the spokes of the wheel.

that the capitals, or chapiters, are adorned with palm leaves, as in the Temple of Solomon, where also the wreaths about the chapiters are especially marked. These symbols, adopted by Sakya, together with what is said of the Holy King of the Golden and other wheels, afford a demonstration that Buddhism is indebted to Ezekiel for some of its grandest ideas; and would suggest the possibility that the prophet of Buddhism might even have conversed with the prophet of Jehovah, whose glory he imitates and assumes. If the date of Sakya's birth be correctly given (623 B.C.), he was contemporary with Ezekiel, and certainly was not beyond the reach of his prophecies. According to our Bibles, his vision was imparted B.C. 595; but other chronologies place it considerably earlier. The four thousand years of the legend of the Golden Wheel are completed by the appearance of a divine man. The completion of the four thousand years from the origin of man corresponds with the period when the Israelites and other nations were expecting the Messiah; and it was then the Saviour actually came. The golden wheel is first seen in the East, and it advances to the place where the man born of royal race who is to assume all power stands. In the symbol, fig. 1, we find a star in the wheel in the firmament. Would not this accord with the language of the Magi who came to see Him who was born King of the Jews, and to whom they offered their precious things as unto God? Their reason for going up to Jerusalem they stated to be—"We have seen his *star* in the *East*." Is not the surmise expressed in a former chapter a reasonable

surmise; namely, that those Magi were Israelites? and is not the additional fact concerning the Golden Wheel coming from the East, connected as the wheel is, in Buddhist symbol, with a star, an indication that the Magi who came to Jerusalem were Buddhists, seeing also that they occupied so long as a year and a half in coming? The advent of *Krishnu*, in India, which is generally supposed to be founded on a rumour of *Christ's* mission, corresponds with the time of that mission and that of the visit of the Magi; and we know from Indian history, that both Buddha and Krishnu, though introduced by heretics, were artfully adopted by the Brahmins to stand amongst their gods, in conformity to a popular impulse, which they could not otherwise resist or compromise.

The pillar inscription, when written in Hebrew letters, reads—

וִמלחו כ-הי וָיפהי וחני כ-הי דנם

That is, "And his passing away was as a lamentation, and my beauty and my grace are as lamentation, O Judges."*

As in Ezekiel, so with the symbols around the tope of Buddha, we find the figure of a *man* pre-eminent; as, for instance, that erected on the polished pillar on the north of the grand tope at Sachi.

He stands above the remarkable symbol of the twelve squares, which in this case is at the top of the pillar instead of the base, as in that just now referred to. The man, then, seems to be represented as ruling over these twelve divisions. These square divisions

* This tope is dedicated to the *four* Buddhas, also called Judges, the chief being Godama, whose departure is lamented.

remind us also of the breastplate of gems on the breast of the high priest, which represented the whole house of Israel. The man is girt about the loins with linen, but otherwise naked, though a nimbus, or glory, rays forth from his head. All these peculiarities point to the Divine Man of the Buddhistic creed as possessing characteristics prefigured in Ezekiel. Unfortunately, whatever colours might originally have been painted on these symbols are now lost, but we find the limbs and face of Godama, or Sakya, the mortal Buddha, always represented as bright as gold laid upon vermilion can make them, and he is usually seated on a throne; therefore, so far, in keeping with this description—"And above the firmament [expanse] that was over their heads was the likeness of a throne, as the appearance of a sapphire-stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it [he] had brightness [a nimbus] round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness [nimbus] round about. This was the appearance of the likeness of the glory of the Lord." (Ezek. i. 26-28.)

In enumerating the symbols of Buddhism we must not overlook the prominence given to the man, the lion, and the ox, all of which are erected on pillars at the topes of Sanchi and Sonari. These, together

with the eagle, are mentioned by Ezekiel. The eagle, however, seems to be wanting in the Buddhist symbols; and, instead, we have, in some places, the horse, and in others the elephant. The horse probably stood for the Gothic tribes, and the elephant for those of India. The architraves over the chief entrance of the Grand Tope at Sáchi are surmounted by *winged* lions, and the bell-shaped capitals of the pillars of a palace represented in the bas-relief at the eastern gateway are surmounted by recumbent *winged* horses. Whatever these might symbolize, the fact of their being winged conducts the mind to their comparison with the winged figures of the Nineveh and other Assyrian sculptures, and also to the winged living creatures (or beasts) of Ezekiel's vision; in both which the straightforward progress or determinate purpose of the powers signified appear to be symbolized. (Ezek. i. 9.) That both winged lions and winged horses are found together in so prominent a situation, implies that the nations thus symbolically represented were united in the worship of Buddha. In the opening chapter of this volume the lion, the ox, the man, and the eagle are explained as the standards and emblems of the leaders of the hosts of Israel. We have, then, three of these symbolized as in connexion with Buddha; the wheel, the symbol of Buddha's supremacy, being lifted up over them, in sign of their subjugation to his doctrines. In addition, we have the obedient tribes of India symbolized by the elephant, and those of Gothland by the recumbent horse. The eagle, the emblem of the leader Dân, and his three associate

tribes forming his host, is wanting; but possibly the wings themselves may be significant of the eagle-power being incorporated with the lion and the horse; and, if I mistake not, the inscriptions to which attention will hereafter be directed, will show that the dominant people of Saka in India were themselves Danites or Danes; so that the eagle symbol may be superseded by that which represents potentiality, which will be found united with the wheel and the wings in the monogram of *Godama*, to be explained in a future chapter.

The two magnificent polished pillars reared before the Great Tope of Buddha at Sanchi, remind us of the two pillars erected by Solomon before the house of the Lord. (2 Chron. iii. 15.) It is remarkable that all the old Buddhist pillars were *highly polished*, after the Hebrew manner. The pillars at Sanchi, from the base to the crown of the capital, were forty-five feet and a half high, and those of Solomon were thirty-five cubits; which, at fifteen inches the cubit, is about the same. The shaft was in one piece, thirty-two feet in height. The bell-shaped capital, adorned with an imitation of palm leaves (as in plate), is also Jewish (1 Kings vi. 29); and the *two wreaths* hanging over the capital may, perhaps, give us some idea of the meaning of the words, "And the *two* wreaths [were] to *cover* the two pommels of the chapiters which were on the pillars." (2 Chron. iv. 12.)

In further illustration of the Israelitish origin of the wheels, oxen, and lions, in their fourfold connexion, we may refer to 1 Kings vii., xx., xxxii., xxxvi., where they are all particularized: "And

under the borders were *four* wheels; and the axle-trees of the wheels were joined to the base," or, rather, fixed together; see figs. 3 and 4 of plate. The peculiar significance of the four-square divisions enclosing the base of the pillar, and always seen as the railing around ancient Buddhist topes and all sacred objects, is intimated by the direction given by Solomon, that the gravings around the borders were to be "four-square, and *not* round" (ver. 31). The height of the wheel was to be a cubit and a half. The pillars on each of the gateways of the topes resemble those at the gates of the Temple, which Ezekiel describes as facing towards the cardinal points, as in the Buddhist topes. (Ezek. xl.)

From coins discovered in those countries in which Buddhism first prevailed, it appears that the Sakas held dominion over the whole of Khorasan, Afghanistan, Sindh, and the Punjâb up to the year 80 B.C. A few years later the Sakas seem to have been dispossessed of their conquests in Afghanistan and the Western Punjâb by the *Yuchi* or *Tochaoi* Scythians (Goths [?]). But the remarkable feature of this supposed conquest is the fact that these conquering *Yuchi* and their leader were at once converted to Buddhism. Is it not more probable that these people were incorporated with the Sakas in a friendly manner as Buddhists, until the time of *Vikramaditya*, surnamed *Sákári*, the foe of the Sákás, who drove them into *Khorasan;* the south-west parts of which were hence called *Sákástan* or *Sacastene*, now named *Sistan*. But, as these points may incidentally be reconsidered, we hasten over them now, in order to

examine a few of the oldest Buddhistic inscriptions, which may throw farther light on this mysterious religion and its originators. Yet we must first direct attention especially to those symbols which, adopted by the Sacæ and the Buddhists, have been received by ourselves, and remain with us as national emblems and marks of our origin from those Saxons of the East. Amongst the emblems seen on the coins of Buddhist kings the trident has been mentioned. This is now peculiar to English coins; but the shield of Britannia, and the lion at her feet, are also Buddhist and ancient Saxon symbols (see plate at end of this chapter). Our banner of union, with the cross of St. George on it, may be seen engraved on the gates of the large tope at Sanchi or Sachi; it is remarkable that the star banner is also there. The lion and unicorn (or their prototypes) may be seen crouching in peace at the feet of Buddha, as he sits on his marble throne at the entrance of the vast rock temple of Ajanta. The creature we vulgarly call a unicorn is more naturally portrayed there; for the people who chiselled out that cavernous cathedral knew its nature better than to present but one horn, though they well knew, as we know from Assyrian monuments, that it was often conventionally so represented. Our unicorn is a strange anomaly, a bizarre, un-English beast, and yet not a mere heraldic invention—it combines somewhat of the figure of a horse with the foot and leg of an antelope, and in fact, it originated in the desire to combine two creatures in one, the antelope and the horse. These were both emblems of the Saxon race, but are found separate in

the Buddhistic monuments of India. The original of the unicorn is probably the *Hippelaphus* of Aristotle, which is the *Equicervus*, or *Horse-stag*, of Cuvier.* This creature being usually sculptured in profile on the bas-reliefs, its two erect horns of course appear as one. Ignorant sculptors would suppose this its characteristic, and represent it in all positions as one-horned. Hence the traditionary heraldic emblem—a unicorn. There is, however, a large Tibetan goat the horns of which grow so closely together as to be almost united, and even recent travellers in the neighbourhood of Tibet have assured us that they have seen a live unicorn. In the woodcut on the next page† it will be observed that the antelope has much of the outline of the horse. It is the large antelope common in the former country of the Sacæ and in Tibet. It has been affirmed that it is sometimes seen with but one horn, but this arises from the two horns appearing as one when seen in profile. This antelope is the emblem of a Buddhist hero whose history is unknown; but we are told that it is the symbol of the tribes descended from Joseph, who by the prophet is described as "an antelope at a spring, and his hinds go up towards the ambuscade, and the archers harass him and shoot at him." (Gen. xlix. 22; see Heb.)‡ However we

* *Règne Animal*, ii. 2, §§ 3, 4.

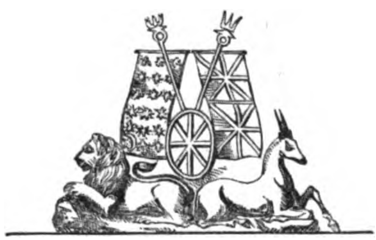
† The lion and the antelope are copied from Dr. Bird's Historical Researches on the Buddha and Jain religions.

‡ The above seems to be the more correct translation of the passage.

There is a curious scene depicted in the frescoes of Ajanta (plate 22 of Bird's Researches), which seems like a picture of this prophecy concerning Joseph. The antelope and his hinds are represented as surprised by a

may explain the symbol, we here see the origin of our royal arms, together with the source of the flag that for more than two thousand years has braved the battle and the breeze, and which will brave them still.

number of hunters, while the lion is seen roaring on a distant hill. If this scene represents, as is supposed, some former transmigration of Buddha, it is not unlikely that his transmigrations will be found very much to resemble the history of our Old Testament patriarchs.



CHAPTER XI.

BUDDHISTIC CAVES AND INSCRIPTIONS.

THE mighty people who of old levied the pious subsidies of kings to adorn the peaceful dominion of Buddhism have left many stupendous monuments of their influence throughout India, Ceylon, Burmah, China, and Tibet. These people were Saxons and their converts. Mountains have been chiselled into polished temples at their bidding; temples which, for their vastness and design, have been contemplated with admiration by men who have gazed in awe upon the gigantic ruins of Egypt. Thus men leave the impress of their creed alike upon their monuments and upon the manners of the people that succeed them, while their own history, and the origin of their ideas, lie buried in their forgotten tombs. Yet, as to the early Buddhists, the records of their devotion and their polity seem to be written on the rocks; and amidst the *débris* of cities vast as Nineveh fragmentary inscriptions attest their aspirations after a memorial immortality and "their feeling after God." Shall the mystic characters remain unread? No! Though these people and their language be unknown, and not a tradition of them remain amongst the present dwellers amidst the ruins of their temples,

they shall yet speak to men who desire devoutly to trace the providence of God in the history of their race. Let us look for meaning in all the records of humanity, because we believe that He who scattered man in various distinct great families through all lands will yet demonstrate to coming generations that He has seen the end from the beginning, and that the distribution of the races has been no fortuitous occurrence, but that He who made them has marked the bounds of their habitation, and caused them to flow in different streams in fulfilment of his own word; or, to speak more definitely, I believe that the nations which possess the Bible will be taught to see the literal fulfilment of all the prophecies in relation to all peoples, but especially as respects the connexion of the heathen with the Hebrew tribes.

The monuments of Buddhism may be traced from Bactria, close upon the eastern borders of the Caspian Sea, through Mongolia and Tibet, to China; and through India to Ceylon, Burmah, Siam, and the islands of Formosa and Japan. The earliest and chief ancient seats of Buddhism appear to have been *Giyah* and *Buddha-Bamiyam*. The latter was in ancient Bactria. It was a city of temples cut out of the solid rock of an insulated mountain, the remains of which are still magnificent, though the sculptures have been nearly destroyed by the Mohammedan conquerors. Two colossal statues, however, at least eighty feet high, still claim the attention of travellers. These are supposed to represent Adam and Eve, the spot on which they stand being traditionally regarded as that on which the first man was created. Colonel

Wilford traces the origin of the chief deities of the Hindus to this spot, and identifies them with the progenitors of mankind. I refer to this place because Buddhism seems to have extended its dominion from this point into North-western India, in connexion with the entrance of the Sacæ into that country, some time before the conquests of Alexander the Great. I am not, however, aware of any inscriptions having been found either in Giyah or in Buddha-Bamiyam. It is worthy of remark, however, in connexion with our present inquiry, that *Giyah*, or *Giah*, is also the name of a place in Samaria. (2 Sam. ii. 24.) *Buddha-Bamiyam* may be also Hebrew, and, if so, it would mean the Buddha by the waters of the sea. As this holy mountain, the chief seat of early Buddhism, stands as an insulated mass of rock amidst a wide plain, it is not unlikely that it was at one time surrounded with water, as it is traditionally affirmed to have been; hence, possibly, the name.

Bactria was a district of Persia under Darius;* and subsequently the Greeks, the Getæ, and the Sacæ held dominion over it. A Bactrio-Saxon government extended its influence over North-western India immediately before the time of the Seleucæ. These facts will serve to explain the existence of the coins already mentioned, which have been found so widely scattered over those parts, bearing inscriptions both in Greek and so-called Arian characters, while the symbols and other figures upon them are evidently Buddhistic. Now, if the *Budii*, called by Herodotus a tribe of the Medes, were the same as the Buddhists, and were

* Herod. iv. 204.

Hebrews, as surmised, then in the early inscriptions on the rocks and cave-temples of North-western India, which are known to be Buddhistic, and supposed to have been engraved at or before the time of Alexander, we ought to find indications of the existence of Hebrew influence together with Buddhistic in those regions. In short, as I suppose that the Budii of Herodotus were Hebrews, and actually the first receivers and earliest teachers of Buddhism, and were, under the name of Sacæ, mixed with the Getæ, who also employed a similar language, though in a different character, we ought to find that the inscriptions in the so-called Bactrian, Arian, Scythian, or Buddhistic character consist, for the most part, of Hebrew words, and bear evidence of being addressed, in some places at least, alike to *Budii, Getæ, and Sacæ.* This might have been inferred from considerations already presented, but now the proof will be found in the inscriptions themselves. But first it should be stated in what manner this discovery was made.

While engaged in comparing the various alphabets employed in the East, with a view to trace them to their sources, I met with the eighth number of the Journal of the Royal Asiatic Society, in which there are several curious inscriptions from the so-called Budh caves near "Joonur," in the "Dukhun." They were communicated by Colonel Sykes to Sir John Malcolm, who forwarded them to the Journal as remarkably well-preserved specimens of such inscriptions. He did not attempt any interpretation, for indeed, at that time, the powers of the letters were quite unknown. Colonel Sykes, however, drew a

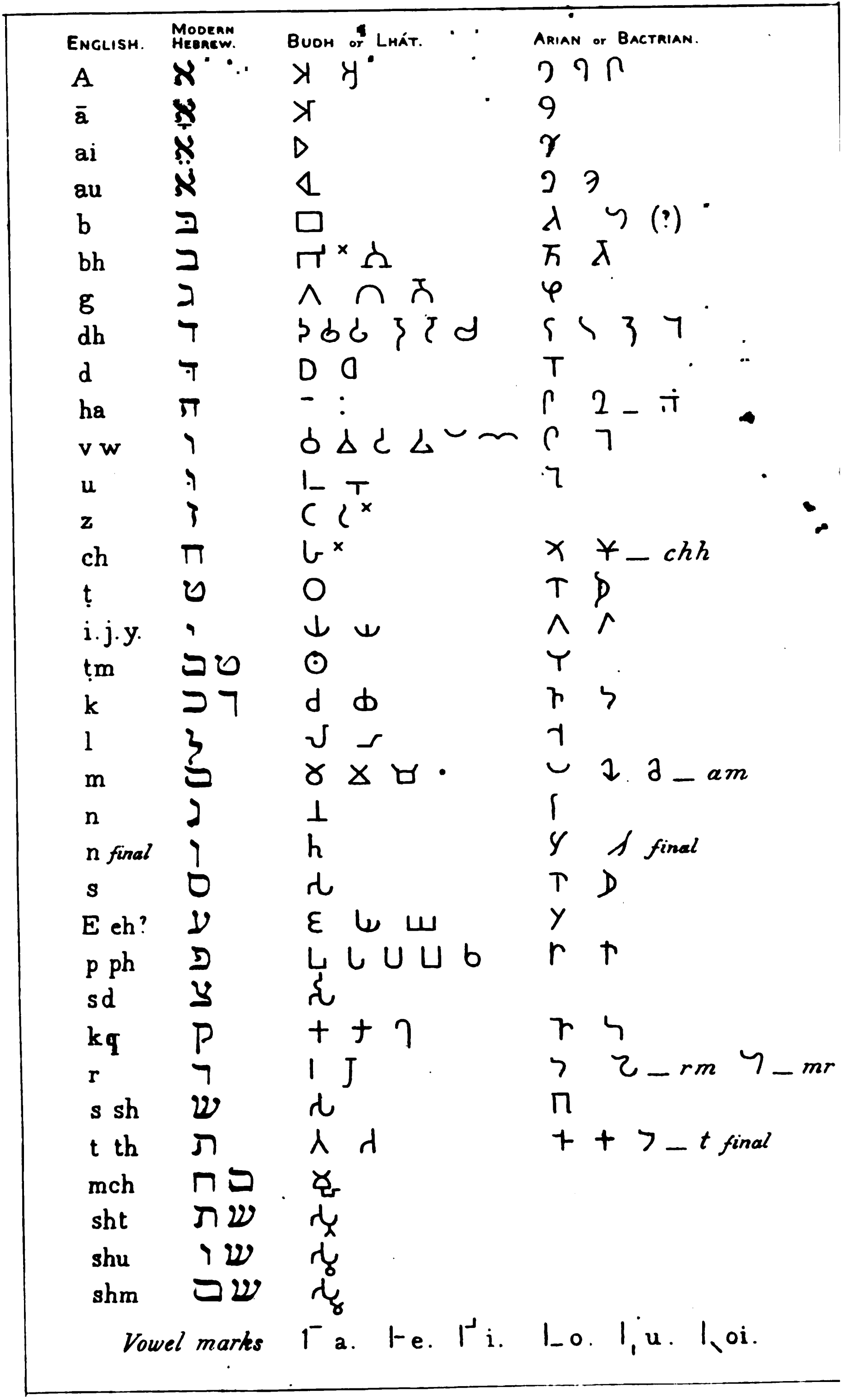
conclusion which, as it accorded with my own observation, induced me more closely to examine the letters and analyse the words of these records. He says that "*Budh* letters are prevalent in old Sanscrit inscriptions in the ratio of the antiquity of the inscription." "Can it be," asks the colonel, "that these letters are a very ancient form of the Sanscrit alphabet, and that the inscriptions are in the Sanscrit language?" So far as the letters are concerned, those competent to judge, such as Mr. James Prinsep and Professor Wilson, agree in thinking that the ancient *Budh* alphabet is really the simpler and more elegant origin of the refined Sanscrit alphabet; as it is at least far more probable that the more complicated arose from the simpler forms than the reverse. As characters of this form are found only in places known to have been connected with Buddhistic worship, they have been called *Budh* letters. Being found also on *pillars* at Delhi, Allahabad, and elsewhere, they have been named the *Lát* (or *pillar*) character. They are engraved also on many rocks, to some of which reference will be made.

The powers of the letters are in general indubitable, from the known fact that the Tibetan alphabet is mainly derived from that of the country in which these inscriptions are found. The *Budh* alphabet, however, has several letters, the equivalents of which do not appear in the Tibetan. Mr. James Prinsep very skilfully traced their powers through several channels; but I conceive it will be shown that in several instances he has mistaken them. I have appended an alphabet of the Budh inscriptions with what I

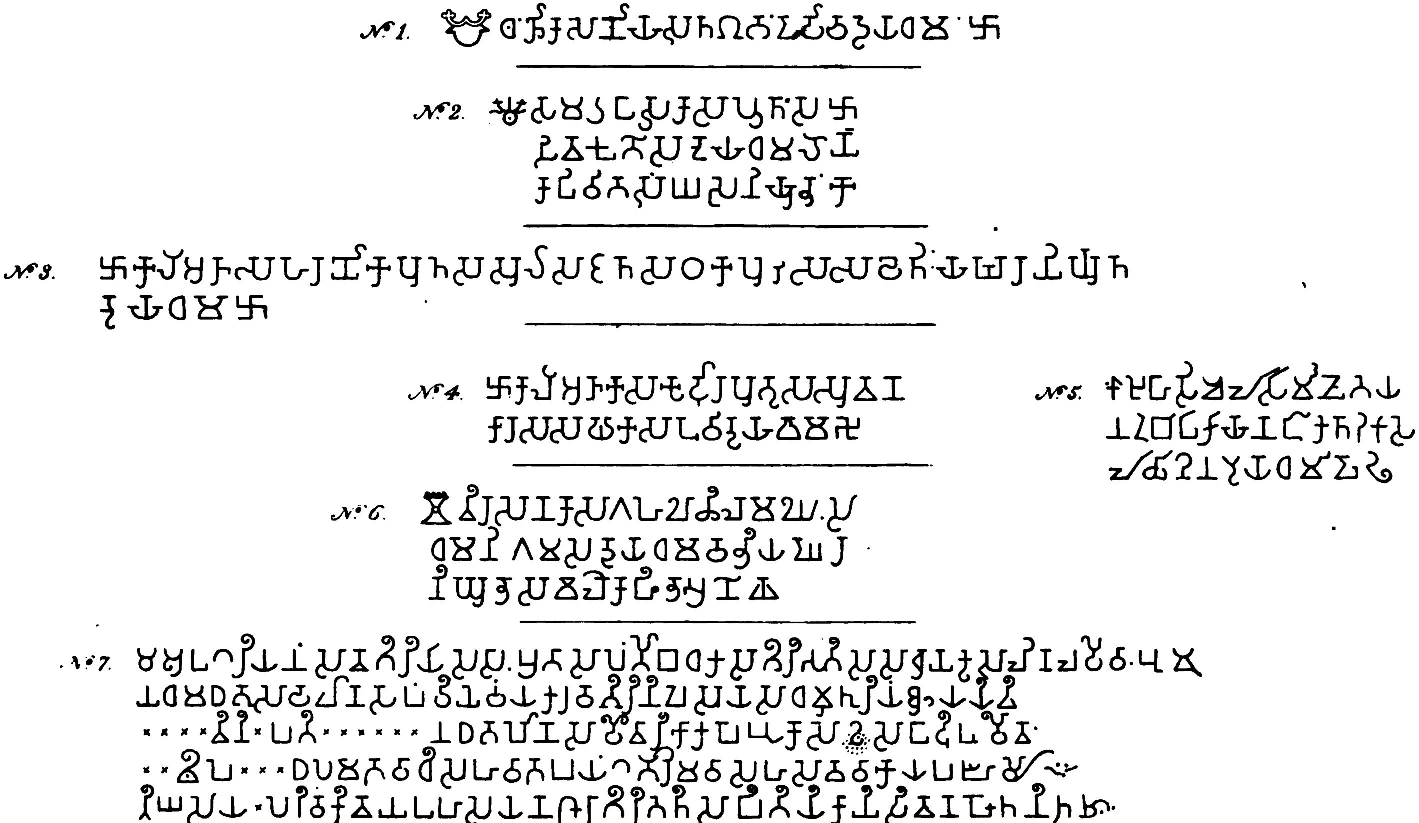
consider, after a very diligent search, the equivalent of each letter in the Hebrew alphabet; the three letters, to which Mr. Prinsep gives other powers, are marked with a ×.

It was merely as consisting of specimens of very ancient characters that the inscriptions referred to first became interesting to me; but, in copying them, with their equivalents in Hebrew letters, as they stood in the few inscriptions found at Joonur, a new interest was excited in my mind by the fact that the words themselves appeared to be Hebrew. I therefore tested the matter with other inscriptions in the same, or a similar character, and the result will be seen in the following pages. (See plate and alphabets attached).

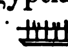
Attention was first directed to the inscription No. 1. It was discovered over the doorway of a large hall surrounded by small cells or dormitories, the whole being excavated from the solid rock and exceedingly well preserved. The initial monogram offered the only difficulty. It had long been deemed an inexplicable symbol of Buddhism. On careful consideration, the figure resolved itself into three Budh letters, namely, *J*, or soft *G*, with the vowel mark known as *O* in the Tibetan, below it, in conjunction with H. The next letter is one precisely similar to our own D turned the opposite way, and it is the capital D of the Budh inscriptions; the point within it *always* stands for *m*. Now, it is understood that, where no vowel mark is found, the consonant takes, or may take, *a* after it; hence the word before us constitutes the name of the supposed founder of Bud-


ENGLISH. MODERN HEBREW. BUDH OR LHÁT. ARIAN OR BACTRIAN.
A א
ā אָ
ai אֵ
au אֹ
b בּ (?)
bh ב
g ג
dh ד
d דּ
ha ה
v w ו
u וּ
z ז
ch ח — chh
ṭ ט
i. j. y. י
ṭm ט מ
k כ ך
l ל
m מ — am
n נ
n *final* ן — *final*
s ס
E eh? ע
p ph פ
sd צ
kq ק
r ר — rm — mr
s sh ש
t th ת — t *final*
mch ח מ
sht ת ש
shu ו ש
shm ם ש
Vowel marks a. e. i. o. u. oi.

Boodh Inscriptions from the Lainahdree Caves. North of Joonur — Poona Collectorate.



dhism, *Godama*, or, more exactly presenting the equivalents of the letters in Hebrew characters, we have the word יוֹדמה, which at once suggests its derivation and significance; for, as a Hebrew word, it means *God-like.*

The character surmounting the monogram resembles the object that marks those spots where relics of *Godama* are supposed to be deposited. When surmounting any building in China and Tibet, it is regarded as a sign of dedication to *Godama*, and is supposed to possess the power of protecting the neighbourhood in which it stands from the invasion of evil agencies of all kinds. The power of the figure, as a letter, is precisely that of the Hebrew Yod. It will be observed that it consists of three branches, and in this instance each branch is terminated in a cross. The exact import of this peculiarity is unknown; but there is little doubt that it is expressive of peculiar sacredness. Certain priests of *Buddha* informed a friend of the writer that it symbolizes the Eternal, whom they say they worship, using words almost exactly equivalent to those of Milton: "Him first, Him last, Him midst and without end." In short, like the Yod of the Hebrews, it expresses the incommunicable name. It is a symbolic letter, and in its form (•) closely resembles the Coptic letter , which also stands for Yod, and signifies "potentiality," like the Hieratic Egyptian , which in Hieroglyphic is formed thus . This would be an expressive Budh symbol, namely, the indwelling Deity. Three Yods, with Kamats underneath, according to the Chaldee paraphrases, ex-

press the Holy Name. Thus the high-priest amongst the Jews, to signify that Name, was accustomed to extend his three fingers thus , making a figure similar to this Budh letter. The name Allah in Arabic is written also with three upright strokes joined at the base. Galatine* has proved that the sacred Name was also indicated by three radii in the form of a crown . The head-phylacteries of the Jews also consist of three radii; but they now place them together in the form of ש, as the initial letter of the incommunicable name *Shaddai*. The relation of the initial letter in our first inscription to the sacred Name is, therefore, very probable, irrespective of the evidence derived from the inscription itself. We may infer that the whole monogram is symbolic; the upper part, or covering, representing the sacred name, the lower part the temple, and the letter like a half-moon at its side symbolizing the worshippers, according to the lunar doctrine, or that supposed to be derived from the ark—preserved forefather of the world after the deluge; so that the name Godama hieroglyphically signifies the Supreme, the Temple, and the worshippers; while phonetically it means resemblance to God. This very word God, as the name of the Supreme, is derived to us from the East through a Saxon channel, and seems to be from the same source as God'ama, the name of the founder or improver of Buddhism. Godama is the word which gives us our name for the Deity, and *Wodensday* as

* Lib. ii. cap. x. fol. 49 and 60.

his day, the word Woden being known in Saxon first as Goadem, and then Goden, and ultimately Woden. The whole inscription No. 1, in Hebrew letters, reads thus:—

יהדם מלך קש לנו ישת נבם ולו דד ידמם פנה

Which, literally translated, is—

> *Godama* [*or Jodama*], *King of Kash, founded these rock-chambers for us, and, to him devoted, the penitent* will worship in silence.*

The terminal word is often seen in Buddhistic inscriptions, both at the beginning and the end, as in several now before us. The letters forming it are combined in the form of a wheel-like cross. A similar figure is found in certain tombs in the catacombs at Rome, and may possibly have had a similar significance with some of the early Christians, instead of being used as a sign of the cross, as asserted by Dr. Wiseman. Or it may have indicated the country from whence the martyr came, namely, the country of Poonah, in India, to which the power of Rome had at that time reached.

It is remarkable that the district or collectorate in which these inscriptions are found is named *Poonah*, or *Punah*, which is precisely the word here translated penitent. It signifies a turning away of the mind from any evil; but possibly the word stands for the country being personified in the Hebrew style and addressed as representing the nation. *Poonah* is a city in Aurungabad, formerly the capital of the Western Mahrattas, and now gives name to a district in the Presidency of Bombay. Lon. 74°·2 E. Lat. 18°·20 N.

* Or "he who turns away."

That the Hebrew equivalents of the characters in this inscription are correctly given will scarcely be disputed by any competent person. We have then a Hebrew inscription on a rock-temple in India, not indeed in Hebrew characters as now known, but in a variety of letters, which seems to have formed the basis of the Sanscrit alphabet, the vehicle of the sacred language of the Brahmins; a fact sufficiently suggestive of thought to detain us here. We will, however, only pause to remark that the Hebrew character now in use was adopted after the Babylonish captivity, and that the character previously employed in writing Hebrew was, according to Jerome, of a squarer form than that now employed for the purpose. This so-called Budh character might then have been the very character originally used, for in its squareness it answers to the description, since all the letters consist of parts of a square; at least, they do so in the oldest inscriptions discovered, though in more recent inscriptions the letters V and T are sometimes written round and sometimes square. There is no violence, therefore, in the supposition that the character before us may have been the original Hebrew character, and the children of Abraham by his concubines, who, as some think, went into India,* may have conveyed it there; if, indeed, Abraham himself did not come from *Mheysh-ur*, as Major William Stirling has laboured to prove.† May not a confirmation of this idea be yet found on the rocks of the *Wady-en-Nehiyeh*, in

* He sent them away "eastward, unto the east country." (Gen. xxv. 6.)

† The Rivers of Paradise, chap. iii.

that part of Canaan where Abraham first abode after his entrance on that land? The Rev. H. Bonar found inscriptions there, which, if we may judge from the few specimens of the letters he has given us in his book,* resemble those on the rocks in India. The intercourse of Judea with India was very early, and in the Maccabees we read of elephants being employed in their war, with Indians to rule them. (2 Maccabees vi. 37.) But, dismissing this consideration, we have proof in these inscriptions that the disciples of *Godama* and the people who worshipped at Joonur at the time used Hebrew words. But, before we proceed to the proof in other inscriptions, let us inquire what country or place it was over which *Godama* is said to be king. Kash, or Cash, we know was anciently the name of the holy city Benares and of the country around. But probably the name extended to districts very wide apart; and certainly if *Godama*, or *Sakya*, the founder of modern Buddhism, was acknowledged as prince where his religious influence extended during his lifetime, it must have been very wide indeed, since we find Buddhistic remains similar to those of Benares in Delhi, and elsewhere, even from the Oxus to the mouth of the Indus. *Cutha*, *Gotha*, *Touran*, and *Kash-gar* were probably included in the dominion of *Godama* or his Buddhist successors. *Kash* was a very ancient name—the *Philistim* came out of *Kash-lulim* (Gen. x. 4); and it is worthy of remark that the *Philistim* and the Hebrews spoke a similar language. Probably *Cush* is a word of the same derivation as

* The Desert of Sinai, p. 309.

Cash, or *Kash*. The country known as *Indo-Cush* is the original *Cush* of Scripture, Oriental Ethiopia, the land compassed by *Gihon*, one of the rivers of Paradise. The grandson of Noah, and son of Ham, gave name to this country. This *Cush* was the father of Nimrod, the founder of Nineveh, some of the grand remains of which we may see in the British Museum. It is interesting to find that the traditions of the Brahmins agree so well with the records of Holy Writ as respects the sons of Noah. They say that the ark-preserved saint, the seventh of the holy ones, is the father of the race now inhabiting the earth, and that the names of his sons were *Charma* (Ham), *Shama* (Shem), and *Jyapeti* (Japhet). The names agree better with the Hebrew than the English, but they are quite near enough to prove their derivation from a similar source. Now, the tradition in India further affirms that *Cush*, the son of *Charma*, or Ham, gave his name to the country known as Indo-Cush. From this land came the Palic people, who overran Ethiopia Proper (outer *Cush*), and also gave their name to *Palestine*. The *Pali* (so called by themselves) are numerous still in *Matsyadesa*, a country north-east of the junction of the Ganges with the *Kosi*, or *Cushi*, near *Rajinahal*. The force of this name Pali will appear in reference to some of the inscriptions to be considered in the succeeding chapters.

Our next step is to find some association between Godama, King of Kash, and Sakya, Sak, or Saka, other names applied to the founder of Buddhism. The inscription, of which No. 2* is a *fac-simile*, will

* No. 13, in the work already mentioned.

furnish the intelligence we seek. Here we have a ruder form of the monogram already explained. The J, or soft G, surmounts the wing-like expansion which is known to signify the same as the fuller form presented in the former inscription; the upper parts of the letter, equivalent to הֹ, or *ho*, being taken for the whole, as in the Tibetan. Thus, room is made for the D to be placed under with the point, meaning M, in it. The D is observable from its rounder form, resembling the Budh letter, that is, like an O, but which has the sound of the Hebrew teth—Ṭ; and thus also we find in Buddhist writings the D and the Ṭ are apt to be used interchangeably, at least in this sacred name, as when transferred to Ceylon, Burmah, and Siam, where it is as often *Gotama* as *Godama*. This form of the monogram is seen in several coins of ancient date discovered where Buddhism formerly prevailed. An engraving of one will be found in plate 9, No. 10, of Prinsep's Historical Results; and amongst the coins referred to in Chapter VII. of this volume. Inscription No. 2 in Hebrew characters would read thus:—

יהדמה שם זו הו שך שפת ש-פוני יש וכתי
שדי ידמם ילינה מ-כפי דתה שם עשני ירננה מך

GODAMA, *this name is that of* SAK, *the shelter of him who is penitent and afflicted; let him worship the Lord Almighty; abiding beside the protection of the renowned religious law, the poor shall sing of him who made me.*

The name *Godama* seems to have been given to *Sakya* after his death, when, as Buddhists believe, he became like God. The word translated Almighty has a peculiar vowel-mark that occurs in no other

word found in the Budh inscriptions, and so far it resembles the equivalent Hebrew word. This inscription was found quite perfect, deeply engraved on the side of the rock-chamber, being nearly the most western of the caves in the picturesque hill about two miles from "Joonur." All the inscriptions in that hill are well preserved; a reddish, ochry, hard cement having been laid over the smooth panels chiselled in the rock, and the letters then having been cut through this cement, so as to preserve the fine edge of the stone from the action of air and moisture. This method of preserving stone affords a hint as to our Houses of Parliament, the fine chiselling of which is already suffering from our damp atmosphere.

The large temple of this rock monastery is very imposing. The vast arched roof appears as if supported by stone ribs, that meet and rest on numerous octagonal pillars, on each of the capitals of which repose two elephants and two lions, probably signifying the two nations united in worship at this place. The whole is tasteful and grand. The people who formed such a place must have been skilful and in earnest. Near this temple, in the vestibule of which the first inscription containing the name of Godama was found, there is a chamber which seems to have been a refectory. It is fifty-seven feet deep by fifty in width. On each side runs a stone seat, and there are eighteen cells opening into this supposed refectory, with a stone bench in each. From the resemblance of the whole to other places now occupied by Buddhist monks, there is great probability that

the ancient occupants of these chambers were also Buddhist monks. An inscription (No. 3)* over the door of the temple will illustrate in some degree the worship there observed, as it conveys a sentiment which we may suppose was held of importance, since it occcupies so conspicuous and prominent a position. Given in Hebrew characters it reads thus:—

פנה כול אך שחר לנו כ-פרת ששר ל-שדת שטה
כ-פררי שש הדני מיערה ניירנה דד ידממה פנה

O penitent, all is but as the early dawn to us; as the vermilion fruit-tree is to a field of thorn, so are the six divisions [roots] of my judgments. O devoted one, let us cultivate the forest; let the penitent worship in silence.

Probably the vermilion fruit-bearer is the pomegranate, which appears to have been the tree both of life and of knowledge with the Egyptians, and no doubt with the Israelites also. The fruitful tree is the symbol of the family and of the blessing of Joseph. (Gen. xlix. 22.) It seems in this place to designate the people of Godama, and in the next inscription the same word is distinctly used as the name of a race, which suggests the possibility that the Parthians (*Prath*) derived their name from the same source. The following inscription (No. 4) is a modification of the preceding one, and in Hebrew characters reads thus:—

פנה כול אך כ-שק לדר פרת ששר והנה
כ-רש שמי קש הודי הדד ידמם פנה (התור?)

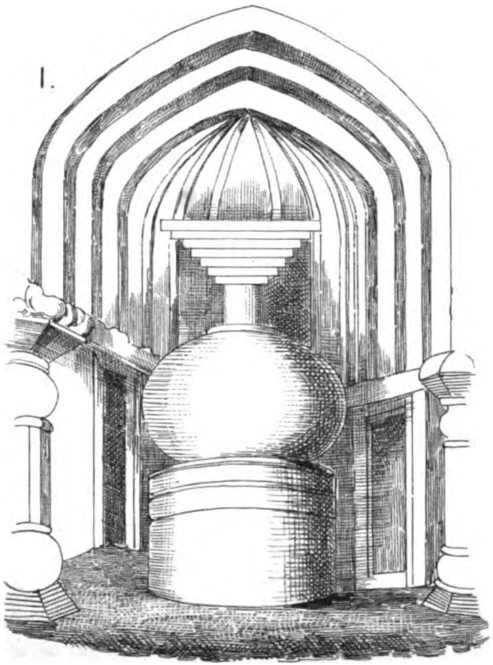
O penitent, all is but as sackcloth to the generation of the vermilion fruit-tree; and behold, as to be in want is my renown, the praise of the devoted is Kash [or endurance]; let the penitent worship [or wait in silence].

* No. 10 of Colonel Sykes'.

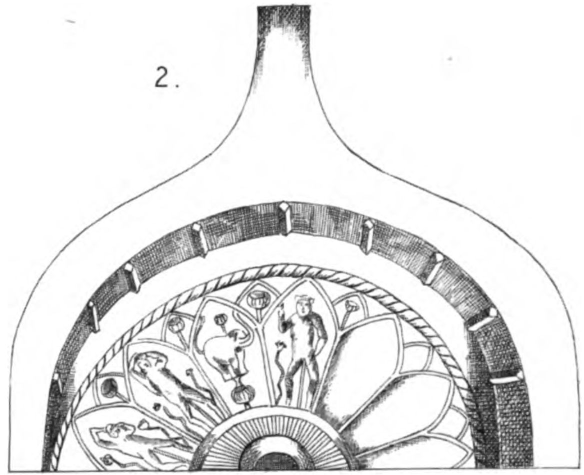
The final word, like the initial, forms a cross, but of a shape somewhat different, as if turned in the opposite direction. As we must suppose this designed, it probably stands for another word, which seems to make in our Hebrew characters הרתור, *the wanderer*, or turner of the wheel (?); a name adopted by the roaming priests of Buddha in Bhotan and Tibet. These strange men travel about, turning the wheel of prayer like a child's toy in their hands, constantly muttering the mysterious words, *Om mani pad me hum*. These words have received explanations as mysterious as themselves. I obtained a copy of the words from Darjeeling, which was written by an intelligent *Lama* of Bhotan; but his explanation is none, except so far as he states that they are a prayer for all living creatures, the words themselves being inexplicable. It is beautifully written in Tibetan characters; which, being exactly transliterated into Hebrew letters, read thus הום מני פד מי-חום; which, literally translated, is *O trouble, my portion redeem from destruction.*

The Tibetans say that the fair high-nosed people who came from the West and taught them their religion, were called *Saki* (or *Sacæ*). This fact is stated by *Csoma Korosi*, who resided amongst them for three years. The heaps of ruin and rubbish which they venerate and call *mani* (*my portion* [?]) are probably similar to the objects of worship which formed part of the idolatry with which Isaiah upbraids the Israelites (lxv. 11). The name is lost by translation—"*that number*," indeed, it conveys no idea to us; but the term in Hebrew is *m'ni*, a short pronunciation of *mani*, *my portion*, that is, ruin.

1.



2.



FROM A· CAVE-TEMPLE AT 'JOONUR'.

But, to return to our inscription No. 4. The word *Sak* here is evidently equivalent to sackcloth, and suggests the probability that *Sakya* derives his name from this sign of mourning. Kash, as a name, may refer to the ruin of Benares by some catastrophe. The inhabitants of that city, now partly rebuilt amidst extensive ruins, are still called Kashi.

We have in inscription No. 4 the important fact that the vermilion fruit-tree symbolized the generation then existing. Inscription No. 5 reads thus:—

קששו חשי או לי שמי הוהת ינה זו
בהפכי ינה לו כנרי קש לי קיני נזה היה דמי פזו

Silently gather together, alas for me! the calamity of this injury is my renown, in the overturning of the injury thereof the grievousness of my lamentation was my harping, the blood of his purifying was the sprinkling of woe.

The inscription No. 6 was also found in the temple under the fort at Joonur. In this temple there stands one of those remarkable emblematic monuments which the natives called *dhagope*, supposed always to indicate that some sacred relic of Godama is deposited beneath.

The plate opposite presents a rough drawing of this relic-chamber erected in a recess of the temple. We here see probably the earliest specimens of Gothic arches in existence, which, together with Fig. 2, belonging to the exterior of the same temple, indicate pretty plainly that we Western Saxons derived our Gothic architecture from the same source as our ancient brethren the Saxons of the East. We had imagined that the idea of the arch was borrowed from the outstretched arms of forest trees, meeting

as if about to embrace; but we find that the Saxon Buddhists of the East meant to represent an inverted ship by their Gothic arch, in reference to the salvation of the righteous family from the Deluge by a ship or ark; and the idea intended to be conveyed was that of the protection Heaven affords to those who fly for refuge to the Ark provided. An idea surely as proper to our churches as to their dark temples in the rock.

The ceiling of this temple is flat, chunamed, and painted in small squares; each square having within it concentric circles of white, orange, and brown. These colours, squares, and circles have meaning here, for the temples of the Buddhists, unlike our own, admit not of ornament without significance. Probably the three circles enclosed in a square represent Heaven, Earth, and Hades as existing under one dominion, perfect and equal, like the vision of the spiritual Jerusalem in the Apocalypse, which is described as four-square. The colours would signify purity, love, and humanity. The initial letter of Inscription No. 6 is M, in the form of a votive offering of fruit in a basket. Four pieces of fruit stand at the top, either to signify four persons, or the four divisions of the worshippers, and the dedication of their works unto the divinity. We are reminded by this symbol of the words of Amos addressed to the Ten Tribes: "*Thus hath the Lord showed unto me, and behold a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people Israel.*" (Amos viii. 1, 2.) May not this

signify their adoption of Cain's offering of the fruits of the ground, and their rejection of the prescribed typical sacrifice of animal life as the medium of atonement? It is at least remarkable that the founder of Buddhism thus expresses the fact of the commencement of a new religious era, as we find from the inscription No. 6, which, in our Hebrew characters, reads thus:—

מור השנה קש נחה פי כי למה עם ש-דממני גם שדי
ידמם הדכיו יערוני פפרנו שמלכי כחנהו שריני עם

The change of Kash* being effected, my doctrine was extended that the people who worshipped† me might moreover worship the Almighty. His inflictions stripped me naked; he who is my king, according to his graciousness, made us fruitful; the people dealt bountifully with me.

Here we have further evidence that some catastrophe, in relation to the holy city Kash, over which *Godama* was king, gave rise to a new order of worship. In succeeding inscriptions it will be seen in what the change consisted. We might speculate concerning the nature of the catastrophe referred to. Certain passages in the inscriptions mention fire, while others frequently allude to water, as if both fire and water had been engaged in the destruction. Possibly some such *cataclysm* of the Indus then occurred as happened at Ladák twenty years ago. During December, 1840, and January, 1841, the river was low. A glacier had formed in the valley of Khunden, shutting up water enough to fill a lake twelve miles in diameter and two hundred feet deep. In the following June this weight of water suddenly

* Or, the grievous change.

† Or, submitted quietly to him.

burst its barrier, and rushed towards the sea in one sublime irresistible wave, sweeping everything before it from Ladák to the Indian Ocean; a space seventeen hundred miles in length.

The origin of the Buddhist religion is hidden in the mists of time; but there is a tradition amongst the Buddhists of Northern India, which, together with the evidence here given, may throw some light on the subject. The tradition is that their religion is the primitive worship, as observed by the children of Seth. Now, whence was this notion derived? Who was *Seth*, and what was his worship? He was the fourth son of Adam. His name signifies *set*, or appointed. His descendants appear to be the first who used the name of Jehovah in their worship, for it is said: "And to Seth also there was born a son; and he called his name Enos; then began men to call upon the name of Jehovah." (Gen. iv. 26. *Heb.*) In keeping with this, the word Jehovah does not occur in Genesis before this passage; a reason rather unreasonably assigned by some persons for supposing the former parts to have been written by a different hand. The progenitor of the Hebrews, Eber, is traced by the writer of Genesis through Shem in a direct line from Seth. Now, let us imagine a devout Israelite, who, like the Ephraimites, had already repudiated the pretensions of the house of David, being a leader of his people, and yet frustrated in his endeavours rigidly to maintain the Israelitish worship, or any other, by some sudden stroke of Providence which rendered its observance impossible. He and his nation being thus set free from the bonds of the Hebrew, or adopted ritual, what can we imagine more

probable than that he should regard the force of circumstances as a proof that some other mode of worship was demanded by the Almighty? And if so, what more likely than that he should revert to what he supposed to be the earlier patriarchal worship, which appears to have commenced amongst the offspring of Seth? Residing now with his brethren amongst a people who reverenced the name of Seth, and called themselves Sethites, and believing themselves, as the people of Northern India still do, the direct descendants of Adam's holy son, what more natural than that he should claim kindred with them? He might, indeed, represent himself and those with him as of greater sanctity than others, seeing that they had come into India from the country of the holy mountain, where Adam was supposed to be interred, and where the holiest Sethites dwelt.* We suppose Godama endowed with enthusiasm, piety, and influence; no greater than is proved by all we know of the history of Buddhism, if we suppose him to have re-established what he believed to be the primitive worship, only with the exception of animal sacrifice, the suppression of which, circumstances imposed by Providence had rendered necessary. The promise of the incarnation of the Messiah he might believe to be fulfilled in his own person, as the accepted Buddha; and think that all the blessings entailed on the seed of Isaac pertained to him and his disciples. If we mistake not, these rock-records contain appeals to the name of Jehovah as the Disposer of all events, and we know that Buddhism contains the sentiment

* See Universal History, vol. i., and Asiatic Res., vol. x. p. 136.

so well expressed by Senault, and plagiarized by Pope: "God applies Himself to all creatures in their operations; and, without dividing his unity or weakening his power, He gives light with the sun, He burneth with the fire, He refresheth with the water, and He brings forth fruit with the trees."* Buddha is so far like the Messiah that he is born of woman, and in human form conquers sin. In his own person he endures a baptism of sufferings, and teaches that the true life is return to God in the negation and death of self. The term *Damma*, employed by Buddhists to signify worship, designates also all that can be conceived of virtue, reverence, holy mystery, and conformity to Heaven. Regarding it as a Hebrew word, it serves to express a silent waiting on the object of reverence, and a process of thought by which the meditative soul becomes like the object of its worship, as by an actual reflection. An intelligent Buddhist would regard devotion as an endeavour of the soul to see itself in the Divine Mind as in a mirror, just as the clear heavens appear at one with the calm deep. Water permeated with light would convey the Buddhistic idea of the soul's absorption into Deity. The universal benevolence of early Buddhism, the reverence for life, the adoration of one God, the reunion with Deity through the observance of every moral and religious law, would lead a serious mind to hope and believe that all true followers of Buddha would fully have believed in Christ our Lord, had his character been fully known to them. And

* Use of the Passions, by J. F. Senault, put into English by Henry, Earl of Monmouth, p. 11. 1649.

it is a happy thing to believe that the multitudes, amounting at one time to half the inhabitants of this earth, were mostly converts to the benevolence of Buddhist doctrines, and may be finally judged as in a measure partakers of the spirit of Him who really took away sin by the sacrifice of Himself.

We will not, however, here enlarge on Buddhism, but proceed, by other inscriptions, to show its connexion with Israel. The following inscription (No. 7) is imperfect, but the first two lines are complete; the *lacunæ* in the other lines are indicated by dots. The transcript, in Hebrew characters, reads thus:—

1 משרו נרי ינם הוה בריי יהי ששן פרתה
שפם ילת בד כ-שברי נתש השאר נוה הקש
לין ל-היהודים עמו 2 נדם דתו השד לנו
ספם דין דם יקה רדה יתורי נפשי ש-דממונו
רייה ים אר . . . יהו . . 3 . — דתהו פלנה יחד והריק
כפפו קשי . . . השוה זוי ויחד הוהם 4 . . . דממתה
דדי השפח דתה פיהם נם יתירי מדה שחה
שוה הוה אך יפח פה השרידהם 5 תעשה יתם
פרי דכי הוהנו וחש הינה כרה ברית נישה ביתי
ייקה נישהה הוה הנה פננו ינה

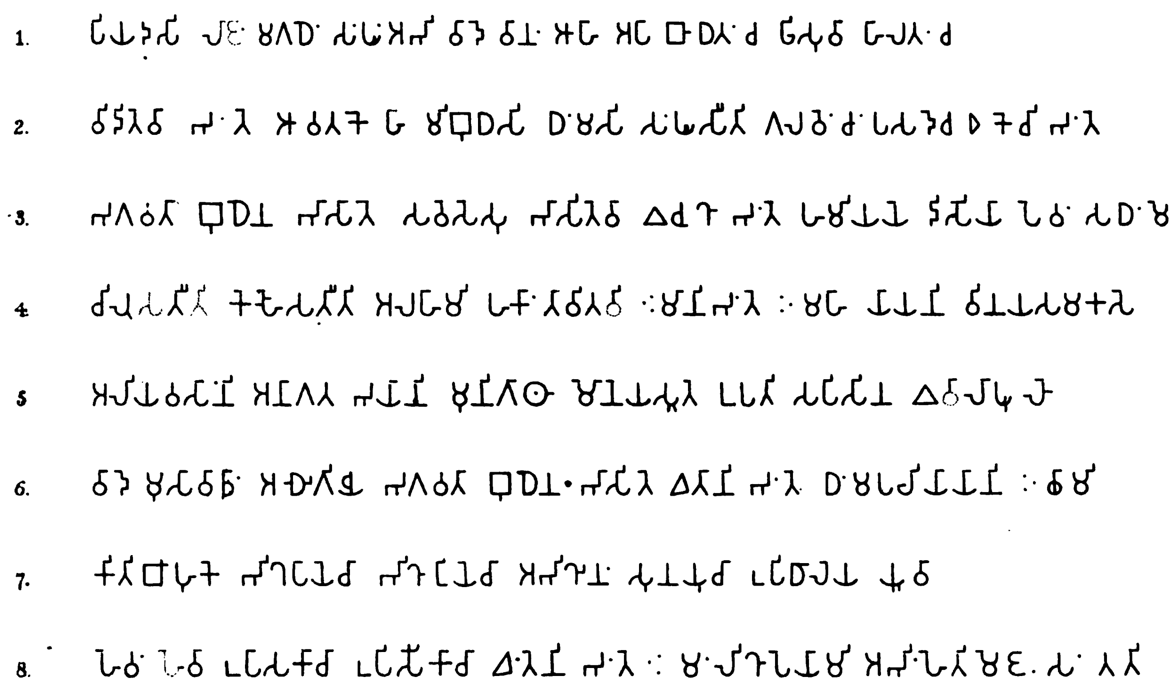
(1) Strangers bore rule; their oppression, the calamity of my chosen ones, was their rejoicing, their speech was *Pr'tha* [Parthian (?)]. The bringing forth of *Badh* was as the violent severance of the Remnant occupying Kash, the abode of Jews, their own people. (2) We were put to silence; they decreed destruction to us; a strife of blood brought them to an end; the Ruler obeyed. He whom my soul seeks, whom we worship, is an overflowing sea, Jehovah is Light . . . (3) his distinguishing religious ordinance produced union, and the mere humiliation of the inhabitants of Kash . . . causing equality became my splendour; for their calamity produced union. (4) . . . thou waitest in silence, O sub-

missive one. The decree of their mouth was baldness; moreover, the bowing down extended my research, the calamity was equality; surely their setting at liberty was here becoming. (5) Thou wast made comfortless; the infliction of our calamity, even the necessity of the injury, became my fruit. The Feast of the Covenant was neglected, my house had obeyed; the calamity caused it to be neglected; behold, there was great affliction within us.

If this bare rendering be correct, we have the demonstration required to prove the Israelitish origin of these strange inscriptions; for here the Jews are by the authors of the record acknowledged as their own people, though opposed to them. The word translated Jews is very distinct. The word given as Jehovah is peculiarly pointed, and preceded by a sign like a Yod, found in no other instance in the known Budh inscriptions, and therefore of doubtful meaning. The initial letter is J, the middle one *o*, with the *i* point, and the third *v* or *w*, also with the *i* point and with an open base, giving the word altogether an unique character, which reminds us of the Jewish usage in pointing this unpronounceable Name, requiring it to be read by the substitution of a less sacred word. In pointing out the connexion of the worship of Jehovah with the family of Seth, it was indicated that this sacred word might be expected to appear in Budh inscriptions, and I think it will be found unmistakeably in some of them to which we shall refer.

I am not aware of any previous attempt to translate the preceding inscriptions. The transcription was made from the Budh characters into those of Hebrew; at first without the slightest idea of making

Inscription found on a block of granite on a hill at BYRATH six kos from BHABRA between Delhi and Jeypoor.



Hebrew words of them, but merely because Hebrew letters are the oldest, except perhaps the Sanscrit, with powers positively defined. Now, if, under these circumstances, we find the characters resolve themselves into connected Hebrew words, there is an incalculable probability that those words were intended to be expressed by them. Lest, however, this should only be a wonderful coincidence, let us test the matter by transcribing other inscriptions in the same character. There was one found in a good state of preservation by Captain J. S. Burt, at Byrath, near Bhabra, between Delhi and Jeypoor, which Captain M. Kittoe endeavoured to translate according to the approximate resemblance of the words to Sanscrit or Pali, as read by himself and corrected by Pundits. But undoubtedly he has mistaken the powers of some of the letters, and fused the words together in a manner that a full analysis of those words will by no means warrant. But, whatever their meaning may seem to be by combining the words so as to form approximations to Sanscrit, the transliteration into Hebrew presents a clear sense in keeping with the inscriptions already given.

That such readers as may be qualified and disposed may compare the original with the transcription in Hebrew characters, a *fac-simile* of the inscription is annexed, as given in No. 202 of the Journal of the Asiatic Society of Bengal. The lines are numbered for more convenient comparison. The commencement of the first line seems to be wanting, the stone being broken at that part. The inscribed stone is in the Calcutta Museum. A corrected reading of the last four words

is given from the Asiatic Journal, 1855, No. IV., p. 324.

Inscription found at Byrath, transliterated into modern Hebrew characters:—

1 פִּיד יש לעם מגדים שם עם אבי והדָונהם אף בד
תמך חי שו וחל תמך 2 ודי התוה במת אותך חמה
בוד יש דמם יש שם עשתי נגלהו מקם פש הדך אף כי
במת 3 בנותה בודן ב-שית שרש שו בה יש התוה אכו כבמת
חמי יְהִי די היש יה החום ש-דמם 4 כי לו שתיתי הכחה
שתיתי אל חמי חכם תָו תוה מה מני במת הם מחי יה
ינהי וני שמ קש 5 אלי יהו שני אנה גָת בינהי מוני נהמט
המה הן שיתת ופתי שפי ש-נאוה ל-עולה 6 והד מֹשה וכם
אדיניכי בָנותה בודן בָשית אתני במת דמם פלי יה ינהי
הם כ-מי 7 כיתי בהונך בי כפה הין בי קני היד אבי קינם
שו ניוד ופדה הללי יהוה 8 החום החוה ופי שכך ופה היש
כך אמתני במת מה מם לי כף יָמי אבי החתיהם
עמי שמתתי

(1) There was destruction for the people, the Magadhim, the name of my father's nation; but it decided their cause, O brother; yea, *Badh* is thy perfection, a life of calamity and pain is thy perfection; (2) and that which is the token of the high-place [*bamath*], shall be thy mark, even the wrath of *Buddha*. *Damma* is the name I have devised for the revelation thereof; the place of the spreading of thy hand is surely that of a high-place. (3) At the elevation of *Budhen*, at the setting-up of the alabaster [image] of *Su* [calamity], at it there shall be the sign; surely it is as a high-place. My hotness [wrath] shall be that which is O God [*Jah*], whose worship [*damma*] is the wall of defence; (4) for to him I have set up, I have set up what is strong; the God of my wrath is wise, mark the sign thereof. Why are the portions [*mani*] of the high-place those of utter destruction? O God, my ruin and lamentation are a memorial of *Kash*. (5) The years of the suffering of *Gath*, with the oppression of the times of *Gomatta*, were mine [or are upon me]; behold they are set up, and the breaking of my speech is appropriate for the

going up, (6) as to the hand alike of Moses and yourselves. I will greatly multiply you by the exaltation of *Budhen*, by setting up the gifts of the high-place. The worship is wonderful, O God of my oppression; these are as the waters of (7) the affliction of thy proving; the ruin is a propitiation with me; thy ruin is become my possession. O my father, their lamentation is the calamity the woe of which was thine, but the praise of Jehovah redeemeth; (8) he hath made known the wall of defence, even the doctrine of thy *Saka*, even the doctrine that is thine own; the high-place is my might. [Dan. vii. 7.] Why? Because my sea is my rock [or protection]. O my father I have dismayed them in the name appointed [or, I have made my nation their dread].

[The last three words are nearly obliterated.]

We here find a people called *Magadhim*, that is to say, noble. (Heb.) This agrees with history, for *Magadha* is stated in the Pali Buddhistic annals* to be the kingdom whence Buddhism was introduced into Ceylon. It also appears, from these annals, that some of the sacred books of Buddhism, the Singhalese *Atthakatha*, were, according to certain peculiar rules of grammar, translated by *Buddhaghoso* into the language of the Magadhi, which is stated to be the root of all languages. This is supposed to be Pali, or more properly "Prâcrit, the dialect of *Magadha*." This word Prâcrit פרהכרית is, literally, the fruit of separation, and points at once to a Hebrew origin; and the fact that the inscription just given was addressed to the people of *Magadha*, affords a demonstration that Hebrew was their sacred language at least; so that we may fairly infer that the *Magadhi* language, said to be the root of languages, was

* See An Examination of the Buddhistical Annals, by the Hon. George Turnour.—Journal of Asiatic Society, No. 67.

Hebrew. May we not, then, suppose that the so-called *Pali* is only the transfusion, for the most part, of Hebrew roots into Palic Sanscrit, the aspirates being softened down, just as those of Latin are in Italian.

The kingdom of *Magadha* was in *Anu-Gāngam*, a province of South Bahar. It is said, in mistake, to be so called from the *Magi* (wise men), who came from the Saxon country, *Dwipa-Saca*, and settled in the country previously called *Cicatà*, from which its principal river is named *Cacuthis* by Arrian. According to Kemper, the Japanese have a tradition that *Sakya*, the teacher of Buddhism, was born in *Magatta*. The Chinese call it *Mokiato* and *Mokito*. The Arabian and Persian writers convert the *g* into *b*, and call it *Mabada*.*

The inscription found at Byrath has the vowel marks more clearly and neatly engraven than those of "Joonur," in the "Poonah" district, and the information it contains distinctly associates the names Badh and Buddha with that of a people to whom the lifting or going up of the hands of Moses was significant of superiority over all adversaries. This idea could only have arisen from a knowledge of the circumstance recorded in Exodus (xvii. 11), where it is stated that Israel prevailed over Amalek when Moses held up his hands; and when they sank down from weariness, they were supported by stones placed under his arms. This fact also seems to be here alluded to. The name of Moses alone, however, being unmistakeably found in this inscription (line 6),

* As. Res., vol. ix. p. 33.

is itself a proof that it was addressed to a people who revered this name. The association of water with a rock also reminds us of the rock smitten by Moses. The word *Badh*, which we found in one of the inscriptions at Joonur, is here again presented (line 1). We know that this word signifies the incarnation of the Deity, according to the creed of the Buddhists, *Buddha* being generally understood to be equivalent in meaning, though admitting of application to various persons attaining a peculiar degree of sanctity by pious contemplations. The Hebrew meaning of the word בדר, Bādh, is perfectly in keeping with its Buddhistic use, as it signifies a state of separation or abstraction, a standing alone or apart. Our word *bud* expresses the same idea as the Hebrew word; for we find it used to signify the shoot or branch of a tree, and in the plural is applied even to princes. A like word signifies anything having a new, distinct, or original existence. Badh or Boodh is, then, the peculiarly sacred person worshipped in the manner indicated by the word *Damma*, a name for the worship, which it appears was invented by the author of the last inscription, a word sufficiently expressive of *dumb* and inactive waiting, in consequence of some terrible calamity beyond the help of man. The Psalmist uses a form of the word when exhorting the devout to wait on Jehovah. In this inscription the word *Bamath*, occurs (line 2). This word is only the fuller feminine form of the word *Bamah*, the name applied by Ezekiel and other prophets to the worship in high-places, of which the Israelites or Ephraimites, as distinct from the Jews, who adhered

to the house of David, were guilty. Buddhism certainly took this form of idolatry, and the word Bamath very appropriately stands in this inscription as applied either to the system of worship or to the place of worship. According to some lexicographers, the word is used to signify the high altar erected in the place of worship. The word Yoovah is also distinct in this inscription (line 7), and could be expressed in Hebrew letters only by Jehovah, with a different pointing. *Gomatta* is a name full of circumstance. Probably he was the Magian who pretended to be Bardes, the son of Cyrus, whom Cambyses, his brother, had secretly slain. His name and usurpation are mentioned in the Behistun inscriptions. He endeavoured to destroy all the people who knew the real Bardes. The *Sacæ*, under his influence, revolted from Darius, son of Hystaspes (Dan. ii. 2), while he was at Babylon (522 B.C.): so it can be well understood how troublous were his times, since Darius mustered all his forces to encounter him. As he was a Magian, and seems to have been in the midst of the *Sacæ*, or at least arose amongst the *Arakadres* (*Artaka-ana*) mountains, the Sacæ must have been involved. These mountains are close on *Drap-Saca*, or *Dwipa-Saca*, whence the Sacas came into India, as already shown. Gomatta subdued Persia, Media, and all the adjacent provinces. He seems to be the same as *Smerdis*.* There is another word, namely, *Mani* (line 4), of peculiar significance. It is still applied in Northern India and other countries where Buddhism prevails, especially

* See Behistun Inscription, Journal of Roy. As. Soc., vol. xv. p. 136, and Herod., iii. § 70.

in Tibet and Bhotan, as the names of those mingled heaps of broken things which are raised up in notable places and hills, as objects of peculiar veneration, the devout always muttering their prayers at approaching them, and never passing them but on the right hand. The Israelites, as already stated, worshipped objects of a similar name, as we learn from Isaiah lxv. 11, where the word in our translation is rendered "*number*." Of these *Mani* further mention will be made in another place.

Can we, with such evidence before us, doubt the connexion of Buddhism with a Hebrew people, in its earliest appearance in India? From Ezekiel we learn that the Ten Tribes, to whom he addressed his warning and denunciations, would go and serve their idols (xx. 39), and yet he says, "That which cometh into your mind shall not be at all, that ye say, we will be as the heathen." (xx. 32.) Thus intimating that, though adopting a new mode of worship, they should nevertheless be remarkably distinguished from the heathen in general.

The people to whom our inscriptions pertain certainly established a mighty religious system, which even now prevails over nearly a third of the inhabitants of the earth. The inhabitation of a divine person in the form of Buddha seems like a fulfilment of the Israelitish hope concerning the Messiah; but the remarkable declaration of Godama, as preserved in the sacred books, should not be overlooked, for he stated that the ultimate *Buddha* was yet to come, namely, the *Bagava-Metteyo*. The meaning of those words is not known, but the resemblance of *Metteyo*

to *Messiah* is worthy of note, and certainly the term is meant to designate a divine messenger. The sound of these words would be most nearly conveyed by בגאוה-נטעו, signifying, 'In the excellency or victory of his Branch or Plant, reminding us of the language addressed by Ezekiel to the elders of Israel, when, having predicted their defections, he foretells the restoration of blessings to the shattered flock: "They shall no more be a prey to the heathen, neither shall the beasts devour them; but they shall dwell safely, and none shall make them afraid. I will raise up a *Plant* of renown [מטע Metteyo (?)], and they shall no more be consumed of hunger in the land, neither bear the shame of the heathen any more." (Ezek. xxxiv. 29.) A similar prediction is found in Isaiah xi.: "There shall come forth a rod out of the stem of Jesse, and a *Branch* out of his roots." Sakya planted a branch as a symbol and a prophecy. This Godama, or Sakya, who is the Buddha worshipped in Ceylon and Burmah, was King of Kash, and the same Godama, or Jaudama, to whom is attributed the founding of the rock chambers of Jenoor (or Joonur), according to our first inscription; we, therefore, possess presumptive evidence that he was a Hebrew. There is enough of the sublime and beautiful in the doctrines of this Buddha to account for their rapid diffusion amongst a people to whom self-negation, equality, patience, benevolence, and reverence for life came recommended by the high pretensions to direct inspiration and the possession of Divine virtues, by the contemplation of which the human soul might be divested of all its earthliness and lose itself as if by absorption into the

Eternal. But still the highest teacher and most glorious deliverer was yet to come in the *Bagava-Metteyo*, which, as Hebrew, means precisely what the prophets of the Old Testament predicted in relation to the Messiah. It is not improbable that the *Bodhi*-tree (*bodhi*, branch [?]), under which Sakya is said to have meditated, and also the *branch* planted by the relic chambers and memorial tumuli of Buddha, and sent from Central India to Ceylon on the establishment of Buddhism there, all had a prophetic significance in reference to the incarnation of Divinity yet to be expected. This Branch of renown in the Buddhist soil, planted as if amidst the divisions of the people, is associated with the one wheel, the fourfold wheel, the wheel of teaching or penitence, the monogram of Godama, signifying Godlikeness, the fourfold sign of power around the wheel, the sacred tau, the winged bull, and the sacred mount; for all these symbols are seen together in an ancient Buddhist medal, and the Branch there, as seen at the end of our introduction, takes the form of a mystic cross, the most sacred of symbols amongst the Buddhists.

There is reason to believe that some great natural calamity, as already shown, gave rise to the inculcation of the self-denying doctrines of Godama. Probably some extensive natural phenomenon, such as an earthquake or a vast inundation, producing a necessary and immediate change in religious observances was taken advantage of to enforce the doctrines promulgated by Godama. The reference in the inscriptions, however, is always to fire and burning. But, before we seek for further indications

of the circumstances under which the existing form of Buddhism arose, attention should be directed to a country named *Gath* in the Byrath inscription, line 5. This must be the land of the *Getæ*, or *Geti*, a Gentile name, precisely similar to the Gittite of the Bible. (2 Sam. vi. 10, 11, 15, 18.) From this land, it appears, the author of the inscription came. Now, this was the early seat of the *Goths*, and in the immediate neighbourhood of that of the *Sacæ*. It is not improbable, then, that the house and lineage of the modern Saxon Gothas, with whom our interests as a nation are so well allied, may be traced back to the land from whence the metaphysical religionists and strong-minded civilizers, both of the East and the West, have sprung. In the Buddhistic inscriptions on the rocks of India, at least, we shall find that the Goths and Saxons were associated in the establishment of a religious dominion extending from Bactria to all parts of the East. Philologists have discovered that both the eastern and western civilized nations have derived words and thoughts from some common source, called by them Indo-Germanic. What if this source should prove to be mainly Israelitish? Would not this prove the literal fulfilment of prophecy with regard to the influence of the dispersion of the Ten Tribes amongst all the nations? We, at least, find an ancient *Gothland*, as well as a Saxon race mentioned in the earliest records of Buddhism; and this Buddhism is, I conceive, unmistakeably connected with a people using the Hebrew language. The name of Goth, as already surmised, was probably transferred from Palestine to the neighbourhood of

the Caspian Sea, where the *Getæ* and the *Sacæ*, the Goths and Saxons, are historically found together. If, as we suppose, the house of Isaac, as Hosea calls the Ten Tribes, went into the country of the *Getæ*, they must, according to this hypothesis, have found there multitudes descended from the people with whom their forefathers mingled in Palestine. With the Gathites their heroes did valiantly; amongst them Samson was born and trained; from them came the giant whom David slew; and from them, also, David afterwards obtained some of his faithful body-guard. The inhabitants of the country of Gath, or Goth, spoke the same language as the Israelites. There is another people who formed a sect amongst the early Buddhists, namely, the Jains, as they are now called. They were distinct in origin from the *Sacæ* and the *Getæ*, and were probably Greeks, or *Javans*, a designation well known in India, and probably corrupted into *Jains*. In this origin we obtain an explanation of their great excellence in architecture and sculpture, as seen in their vast temple at Allora,* and also of their worship of the fecundating Power which was worshipped by the Grecians, or at least by the Thracians and Phrygians, many of whom were left in Western India by Alexander.

It is interesting to find that the Gothic and the Saxon races are as well known in Asia and the far East as in Europe and the far West. They overthrew the Greek and Syrian dominion in Bactria and India, and overran Asia in the vigour of their con-

* This temple, with its splendid statuary and noble columns, is hewn out of solid rock and *polished* in every part.

quests, as they did Europe in later times, infusing new manhood into peoples become utterly effeminate and corrupt.

The Saxons of the East became nominally Buddhists, the Saxons of the West became nominally Christians. In both directions they have been, and are, the missionaries of thought and charity to the world. If, as we believe, they were derived from the apostate house of Israel, we see those prophecies fulfilled concerning Israel, which, as to general import, declare that, though absorbed amongst the nations, and lost as to name, they are yet the seed preserved of God, and by no means to remain unfruitful in the earth, but rather, as having amongst them the blessing of Joseph, are to realize a multitudinous increase and prosperity.

The prophecy of promise said, "Israel shall blossom and bud, and fill the face of the world with fruit." (Isaiah ii. 6.) And if that prophecy be fulfilled or fulfilling in any people, it is the Saxon. In the East they have not been unproductive of good fruit, for they not only promulgated a creed that promised life from death, but they infused an energy of mind into their metaphysics only less refined than that of Germany, and a working power into their daily life only inferior to the practical industry of England.

We believe that the earliest Buddhists of North-western India were Saxons, sent forth into the Eastern world to prepare the ground for the missionaries of the West. We have proofs of their religious prowess still extant in all Eastern Asia. The influence of

their efforts two thousand years ago is still felt in India, Ceylon, Burmah, Siam, and China. They broke down caste and destroyed brute worship, by demanding thought as the foundation of belief, and by teaching equality and good-will as the ground of moral excellence. Their disciples and descendants still profess to be open to new truths, and they are expecting another Messiah. They everywhere multiply books, and teach their children to read. The ground they occupy lies fallow, but ere long to be broken up to receive the seed of a heavenly harvest. On the vigorous offshoots from the same stock have been grafted those buds of the tree of life which shall expand until they overshadow the whole world with fruitful branches. The Saxon tribes, like those foreshadowed in the forms of life seen in Ezekiel's vision, have mingled with the cloud of people from the North, and imparted to races, otherwise too sensual to be anything but slaves, an intellectual and characteristic independency of spirit. They have gathered spoils of language and thought from all the successive races that have held dominion near them. They have conquered all the conquerors. The kings of Assyria, Media, and Persia subdued them only to be supplanted by them. Grecian prowess and intellect lived only till the Saxon energies were fully kindled by contention with them; and now the writings of their sages live but to illustrate the Saxon Bible and discipline the Saxon intellect.

The study of the forces inherent in creation goes along with the unshackled teaching of revealed doctrines, for these teach men understanding, and to seek

the laws of God in the works of his hand, as well as in the logos of reason addressed to their moral consciousness. Hence the best believers are the best explorers, expositors, and practical workers, for they are working with knowledge of God's methods; so true is it that "*He hath showed his people the power of his works, that he may give them the heritage of the heathen.*" (Ps. iii. 6.)

Roman valour merely prepared the way for Saxon advancement; and now, after twenty centuries of social metempsychosis, the Saxon race, bearing physical and intellectual regeneration in the manliness of their social institutions, scientific enlightenment, and religious faith, under the guidance of an all-wise Providence, hold dominion over those Indian nations from whom their forefathers seem to have obtained some of the germs of their civilization; and thus we believe is fulfilled the promise, that the scattered seed should fill the world with fruit.

CHAPTER XII.

THE INSCRIPTIONS AT GIRNAR AND DELHI.

Before proceeding to other inscriptions which may serve further to illustrate Buddhism, we may well contemplate with interest what we have already seen. First, we ask, what is meant by those vast mounds and strange memorial heaps of ruin held sacred to desolation and to Buddha? We shall find an answer at full in the rock-records before us, and also in the fact, that heaps were to be the signs of the progress of the Ten Tribes in their wanderings, as intimated by the prophet Jeremiah (xxxi. 21). Seeing that from the earliest period of the Saxons they may be traced by similar signs, as we discover in Mœcia, Scythia, Cabul, Western India, Saxony, and England, can we avoid an inference that the Lost Tribes and the Saxons were related, not only in those relics, waymarks, and tokens of their dispersion, but also in their origin, as a distinct race? Such memorials have always marked the Saxons, until the religion of the Highest taught them to build churches. And now those churches, in their arched and Gothic gloom, remind us of the cavernous cathedrals of Kanari, Karshi, Ajanta, and Junur. True, our churches are illumined by a more radiant lamp of life than that of

Godama; but yet his prophetic branch, and budding cross, and expanded lily, and perpetual light seem familiar to us; and the orient wheel, chiselled in marble, seems uplifted as a window, to receive the coloured rays, in which the light of heaven is softened to our vision, while still serving as a sign of the present Spirit that rolls all the worlds along. We ask, what could induce those earnest Saxons of the East to carve the mountains into temples, and immure themselves in gloom? They, too, felt "the burden of the mystery of all this unintelligible world." Perhaps, with a terrible sense of the sinfulness of their humanity, they felt after the Almighty Deliverer, and yet, seemingly left only to the deluder, they, with glimmering lamps, sought the Author of light and heaven in caves and dens of the earth. They believed in the Everlasting as the Ever-changing, and held their creed with the reprobate tenacity of desperation. To them the humanity of God was not the charity that makes men's homes lovely, by making worship consist in working together for each other's happiness; and so they rested their souls in darkness, expecting to become more Godlike by becoming inhuman. Their devotees taught social duties to all but themselves. They must have once entertained grand hopes of an especial favour in the sight of Heaven, but found their aspirations met only by calamity, and so they worshipped that. They adored Ruin, and their holiness was the extinction of their hearts. They found this life vanity, and sought their perfection in abnegation. To them Omnipotence was desolation, and the Immanuel they chose for themselves was a mad prophet, who taught them that

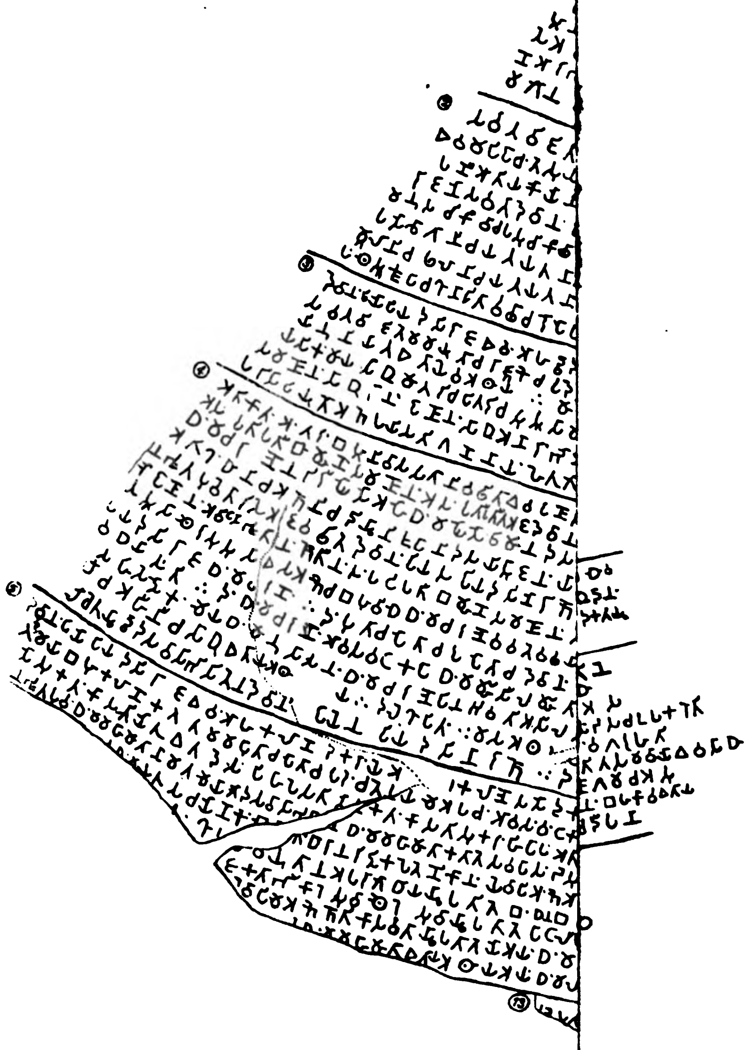
nakedness and suffering, emptiness and death, would lead them to the possession of an eternal state of abstraction in perpetual fellowship with solitude. Thus was fulfilled unto them the prophesied "days of visitation," when "the prophet should be a fool, and the spiritual man mad; for the multitude of their iniquity and the great hatred." (Amos ix. 7.) Still Godama appears to have taught, with the shadow of an eternal truth, that resignation to the will of Heaven would secure victory over sin and death. According to the Litany of the Tibetan Buddhists, Godama professed to have taken upon himself the nature of man, in order to suffer for the good of all living beings, and that, when himself free from sin, he also desired to free the world from sin.*

There are many points of resemblance to the Psalms of David in the Psalms chanted by the Buddhists of Tibet. The priest and congregation sing alternate verses in honour of Godama, praising him as the Saviour from sin; thus imitating the character in which the Messiah is predicted in the Psalms and other parts of the Old Testament, as the following words, taken at random from multitudes of others of like kind, will show:—*Priest:* "The Illuminator of the world has arisen; the world's protector; the maker of light, who gives eyes to the world that is blind, to cast away the burden of sin." *Cong.:* "Thou hast been victorious in the fight; thy moral excellence has accomplished thy aim; thy virtues are perfect; thou shalt satisfy men with good things." *Priest:* "Godama is without sin; he is out of the

* See Hymn translated by Csoma Korosi, Prinsep's Tibet, p. 153.

miry pit; he stands on dry ground." *Cong.:* "Yea, he is out of the miry clay; he will save others." These words seem like a response on behalf of Godama to these of the prophetic Psalms: "In thy majesty ride prosperously, because of truth, and meekness, and righteousness." (Ps. xlv. 3.) "He brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock." (Ps. xl. 2.) Such coincidence cannot be accidental, and can only point to a common source.

Thus we have in Buddhism a mock Messiah, in accommodation to the felt wants of men demanding a really divine Saviour in their own nature. The records of early Buddhism, the express teaching of Sakya, and the symbols represented in the most ancient memorials of his religion, prove, however, that its first form was far higher in character and purpose than at present appears amongst the worshippers of Buddha, except, perhaps, in some parts of Tibet, where, according to the Jesuit missionary Huc, the doctrines of Christianity, as presented by him, were recognised as precisely similar to the Buddhism of their creed. But Godama, while presenting himself as a Saviour from sin, too palpably manifested his madness by insisting upon a multitude of meritorious sacrifices in the form of an asceticism that unfitted a man for all the holiest duties of life, and positively made him incapable of obeying any of the known laws of God in relation to his place, either in the family or society in general; for the very benevolence inculcated was only that of fellowship in a hopeless ruin, from which there was no escape but in the entire loss



FAC-SIMILE OF AN INSCRIPTION

ON A ROCK AT GIRNAR.

of individuality by return to God. This system of religion was probably instituted in consequence of some overwhelming catastrophe, which destroyed the metropolis of Godama's kingdom, and rendered it impossible to observe the ritual previously established. He turned the desolation to account, and gave forth his edicts for a new order of things. In evidence of this, we will now examine the inscription found at Girnar. It consists of about 100 lines, in two divisions. The fourteen sections in the engraving represent only the junctions in the muslin on which the impressions of the inscription were taken. On a rock at Kapur-di-Giri there is nearly a verbatim repetition of the Girnar inscription, and that inscription is in the so-called Arian or Bactrian character, and reads from right to left; the Girnar inscription, however, reads from left to right, so that the direction of the line seems to have differed even among people using the same language.

The Hebrew transliteration is transferred to the Appendix.

The translation is made as literal as possible, and elegance has been altogether disregarded, the intention being to give the sense of the original in its own idiom, not ours. That the ideas may stand out as clearly as the literal rendering will allow, each sentiment is given in a sentence beginning with a capital, like a line of verse, as by this means the parallelisms, the peculiarity of Hebrew poetry, become more apparent, and the force of the "refrain," with which, indeed, the lament commences, and which is so frequently repeated, becomes more manifest.

THE GIRNAR INSCRIPTION IN ENGLISH.

(1) *The waters are my worship, my* DAMMA,* *my doctrine!*†
The mouth of Ruin hath pleaded their cause,
Destruction hath become their enlightenment.
Go forth, diligently persuade them;
O Dan, arise for their overthrow;
My doctrine hath broken the Arab in pieces,
The day of affliction is become the season of life;
He heareth the stroke of his ruin;
Your trial shall be a life of fatness.
He heareth I make Destruction Life;
The mouth of Ruin hath pleaded their cause,
Destruction hath become a friend.
His breaking to pieces I have made thy fruition,
He heareth the Almighty Lord of the dead;
The mouth of Ruin hath pleaded their cause,
Destruction hath become their enlightenment.
O people, forget the fatted bull!
The mouth of Ruin hath decided THEIR *cause*
Whose Destruction hath become their enlightenment,
The endurance thereof shall be even renown;
Their doctrine is established by that which dismayed me;
Calamity [*Su*] hath brought down the years of the Arab;
Calamity [*Su*] hath set up the mouth of uncleanness.
O Desolation, bear witness, terrible is my worship;
My doctrine is that of my shattering to pieces,
Behold, O Arab, my doctrine is desirable!
The mountain set up is a law of uncleanness;
See, their uncleanness is the longing of my lip;
The mourning of the polluted is a sign of my breaking to pieces;
Their doctrine, O Arab, is a graven statue;
(2) The name of the mountain is equity and a time of destruction.
The mouth of Ruin hath pleaded THEIR *cause,*
Whose Destruction hath become their enlightenment.
Desire my doctrine, your doctrine is that of the dead,
Calamity [*Su*] hath rendered thee unclean,

* See *damma*—the law of worship.
† Or mouth—the instrument of teaching put for the thing taught.

On it, on it, I establish my doctrine;
Thou shalt be fair, the broken wall shall here
Become a chamber of perfection by my presence;
My Truth shall be restored by Ruin,
A heap of ruin shall be my lamp;
Yea, my Truth is a mouth of fire,
It shall smite the prey from their mouth,
My equity shall become their friend;
The mouth of Ruin hath pleaded their cause,
Destruction hath become their enlightenment.
He smote that my burning might be the shattering of *Manu*,
That my burning might be as the turning away of Calamity [*Su*],
That my burning might be as that of Calamity,
That my judgment might be as the ruin of *Manu*.*
Be content, the affliction of Life shall be my festival;
Be content, affliction shall be a shining light,
It shall be, it shall be, the parching up of a burning equity.
The breaking inflicted shall heal the breaking inflicted,
The infliction shall be as a circumcision,
The infliction shall be a setting-apart;
It shall be, it shall be, the parching up of a burning equity,
The breaking inflicted shall heal the breaking inflicted.
He hath set up the Wrath that caused uncleanness;
So thy mouth shall be my lamp,
My token shall be as the healing of the ruin of my burning.
Go to, the Calamity of *Manu*, their change, shall be my restoration;
(3) *The mouth of Ruin hath pleaded their cause,*
Destruction shall be a friend of desires, O brother beloved [DAVD];
My state being equal shall become their hire, O God.
What then! is not my doctrine perfection?
Their perfection shall be equality, even a ruin-heap.
That which oppresses shall be thy friend,
Severe as it may be, it shall be thine own,
Like the burning wrath [heat], like the Calamity [*Su*],
Even the Calamity which there they endured.
O my posterity, you shall be a ruin,
Even I have been made unclean.
Why is our worship [*Damma*] a thing of Ruin,
A thirsty waste that only renders unclean?
By ruin the Lord of the dead shall kindle them.
There is nought but breaking to pieces, nought but Calamity,
The state of the *Nethinim* is a dreadful renown,

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* *Manu* is said to be the author of certain Brahminical laws.

The fame of their offspring is in their destruction,
The Lord Almighty hath judged them;
Exalted suffering is the law of their offspring, O Lord;
Be it so; yet surely thou, O God [*Jav*], wilt be with them,
Thou, O Lord Almighty, wilt be in their midst.
The fruit of my speech is Calamity;
Is not my life a garden thereof?
O sea, as in the day of thy trouble, thou breakest to pieces.
(4) The hidden treasure of exalted truth is with me,
By that which dismayed he has also established me,
The sacred decree is desired, their doctrine is exalted;
Go to, even Life is but Sackcloth [*Sak*],
O *Botans*, my endowment is Woe [*Su*]!
A fragment of my breaking shall be a sin-offering,
The fame of their offspring shall be in their destruction;
A fragment, a fragment of wood, shall be a sin-offering,*
The mouth of Ruin hath pleaded their cause,
Destruction hath become their enlightenment.
O posterity, your worship [*damma*] is exalted;
O my chosen, perform it,
O brother, perform worship;
My doctrine shall be the manna of thy fatness,
The life I have established shall be thy fatness;†
I will myself confirm thy judgment,
That, O Greek [*Jaoni*], shall be the endurance of affliction,
And my presence shall be fatness,
The breaking of the meek shall be an inheritance,
And in the shattering of Life there shall be a sixfold Life;
The heights here are my safeguard, desolation bearing witness;
The mouth of Ruin hath pleaded their cause,
Destruction hath become their enlightenment.
Our worship is a dry waste, O God, an exalted suffering!
Go to, the law of their offspring is a living desire;
O *Botans*, O *Nethinim*, my breaking is a pure name,
The fame of their offspring shall be in their destruction;
My breaking to pieces shall be a pure renown.
How is the course of my mouth a course of renown?
It setteth up that, which causeth uncleanness,

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* A fragment of wood, or any broken thing, is now a sin-offering with Buddhists, at least, in Siam.—See Sir J. Bowring's Embassy to Siam.

† This word refers to the ashes remaining after the consumption of the burnt sacrifice; the word is translated fatness in our Bible, but it seems to signify prosperity.

Calamity is its spring; the fire of thy suffering
Shall be the trial and the triumph of thy worship,
I make thy affliction the joy-song thereof and the sign;
The mouth of Ruin hath pleaded their cause,
Destruction hath become a friend.
Thy worship shall be their joy-song. What then!
Thy nakedness shall beautify thee, my doctrine is thy beauty.
The mouth of Ruin hath pleaded their cause,
Destruction hath become their enlightenment.
And that is what I have accomplished,
Why then is thy worship their song of rejoicing?
This equality is desirable, it averteth [evil],
Damma [worship] is that which obliterateth [sin],
For my blotting out is a complete extinction;
Those who worship endure what I have done.
The dole of our worship is the bowing down that laid you waste;
These changes are thy worship, the joy-song of my mouth;
My heights are my fires for the bowing down thereof.
How by blotting out am I rendered unclean?
That which blotteth out shall cause thee to glory.
I will propitiate thee, O Lord Almighty;
Ruin shall be my token, I am rendered unclean.
What then! Go forth, earnestly persuade them;
Why? because what made me unclean became a protection;
Enough, they are His people whom He favoureth.
Glory thou in that which God [*Jav*] inflicteth, O Beloved [*Davd*],
The equality of my state is what he hath appointed;
The mouth of Ruin hath pleaded their cause,
Destruction hath become a friend of desires, O brother;
What then! Go forth, earnestly persuade them;
(5) *The mouth of Ruin hath pleaded their cause,*
Destruction hath become a friend of desires, O brother;
Every one of them [desires] is thrust through,
The glory of them all is become as a ruin;
Be content! according to my conception they are slain,
God [*Jah*] hath made an end of them;
He hath proved them all, their perfection is shattered to pieces;
Thy nakedness shall be thy beauty,
Thy devotion to destruction he hath appointed.
Surely he hath raised up a sea, a desirable name,
And total failure becomes a covering, a protection,
The endurance thereof is my sacred decree.
Be at liberty, thou mayst be unclean;
Be content! Calamity [*Su*] is a treasure secured,
For I make the ruin thereof as prosperity;

I have made my doctrine a covering protection.
Be content! Calamity is a treasure secured,
For I make calamity as the exaltation of life
For those who are covered, concealed.
The hidden treasure of lofty Truth is with me,
The heights [*Nebos*] here are even those of the worship of Wrath,
The groans of the trouble that is equal in judgment;
The worship of Wrath is a beating to pieces that causeth equality,
As to Calamity, go to! they are flourishing;
God [*Jav*] breaketh to pieces,* he maketh the woe a worship,
. . . The sackcloth of their ruin is worship [*damma*].
O *Badh*, confirm the generation of the enlightened;
A dry waste, a rock, shall be my hire,
Ruin and a mouth of Truth are their possession,
The perfection of Ruin, Calamity and Truth, is my diadem,
. . . he hath made it the ornament of the head.
God shall be my sufficiency,
The breaking to pieces of *Bama-Dan-Budhen*†
Shall be both my purification and my judgment.
. . . The shattered heap before me is as the mount of Calamity,
Even the mountain of Calamity that causeth uncleanness!
But, O Lord [*Jav*], the breaking to pieces shall be my purification,
Here the choicest part of thy Calamity is its oppressiveness.
. . . and I have made the Truth their doctrine,
For the equity of God [*Jav*] is the breaking to pieces of Ruin.
Terrible is my worship, my endowment is a thirsty waste,
. . . the worship of Wrath is a sign that I am unclean;
Terrible is my worship [*damma*], my doctrine
Is my shattering to pieces.
(6) . . . *My doctrine is a friend of desires, O brother,*
The hidden treasure of exalted Truth is with me;
The heights here . . . these are for your uncleanness,
And its purification is judgment,
Yea, the perfection of God [*Jah*] is the crushing of desires.
The high assembly of the people is a vain thing!
Why? hath he forgotten them? Ah, the Judge hath conceived
The utter destruction of the pride of the stranger,
Whose utter destruction shall be like his destructiveness
In striving to accomplish thy utter destruction;
And their god [?] *Su* [or *Sav*] shall be as my equity [*Suth*, or *Savath*];
His purification shall be the affliction of my thirstfulness,

* Or persuadeth.

† The High One, the Judge, the Lonely One.

I will deem them unclean,
The tax of his purification shall be the shout of the unclean.*
The mortification of my equity shall be as a tax,
I will deem [him] unclean according to my conception;
Who shall be smitten for them since thou wast mocked?
Is not the mouth of God that of *Su* [Calamity]?
The sea shall be your destruction,
And your life shall be equal,
And ruin and pining away shall remove the uncleanness of *Su*.
Surely there shall be, as I thought, a perfect doctrine,
I will deem the abode of desolation unclean,
And I will also establish my judgment,
And the hotness of my burning, that shall be a sea [to purify].
Thou shalt exalt those who endure suffering;
His purification is a sacred decree, a sea of equity;
The desired assembly is vain, an illusion; is not my law perfect?
The withering away of life, the putting to death of the lamb,
And the smoke of destruction I deem unclean,
What I have appointed is my song of rejoicing,
Even the day of the dead, the breaking to pieces;
Their life is equal, thy boast shall be a perfect life.
Clothe in sackcloth, pine away, praise the fire of the dead;
And as I deem their smoke unclean, I have appointed a joy-song,
According to the withering away of your life, the dead being exalted.
Boast of my equality, as the life of one broken to pieces;
He was smitten for them, therefore my fruit shall be as abundance of brethren,
For when the *Botanim*, the *Aanim*, the *Hanaim*, were heathens,
How was he afflicted! O my posterity, Calamity [*Su*] was the hand of God [*Jah*].
What is my fruit? The oppressiveness of Calamity;
Yea, I conceive that sea given as my sign that I am deemed unclean.
Terrible is my *damma*, my doctrine. Go forth, diligently persuade them,
For since my struggle became my exaltation,
What doth your uncleanness produce?
Thy nakedness shall beautify thee, my doctrine shall be thy beauty,
The suffering thereof is a high decree;
Boast of equality; Life is desolate, the slain are his;

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* "The leper shall cry unclean, unclean."—Lev. xiii. 45.

What then! where is there a garden-chamber* of fruit so abundant?
(7) *The mouth of Ruin hath pleaded their cause,*
Destruction hath become the friend of equity;
Those whom Vanity [*Sav*] afflicted shall prosper thereby,
And the sea of equity [*Savath*] shall be their sea,
Even as Calamity [*Su*] thereby defendeth thee.
Why have I raised up a heap of ruin?
Behold it is even thy direction, the appointed guide,
Even thy direction, that is, the meditation of things equal;
For surely what I have done shall cause prosperity,
Even according to what I have done;
And the intricacy thereof is a parable;
Lo! the sea is parched up whereby the Calamity came;
As it is perfect [or ended], the sign is sufficient,
Behold, the sign is the submission of my house,
The injury, the affliction of the *Baddhists.*
(8) *The hidden treasure of exalted Truth is with me,*
O Friend, lo even burning maketh perfect;
Behold, O God, the Calamity [*Su*] is [with] the Magian [fire-worshipper],
O God [*Jav*], he suffereth affliction;
Thou art my origin, O my Father exalted [*Abii-ram*],
My possessions are reeds, assuage the Calamity.
The mouth of Ruin hath pleaded their cause,
Destruction hath become an acceptable friend;
And thou hast appointed my return,
Thou hast accomplished my aim, the fame of my separation;
Thou, who didst produce their destruction,
Shalt be the sea of my dread:
The renown of their offspring shall be in their destruction,
That which caused affliction shall be thy prosperity,
That which caused uncleanness shall be their song of rejoicing,
Thy prosperity shall be an exalted life;
Behold even that which afflicteth is my purification;
O humble one, buy sackcloth, O humble one, that is their prosperity;
Our worship [*damma*] is that of an arid waste,
As is the blood of the fruit here so shall thine be,
Conduct thou the service† of fire whereon I have laid my abode [*boothi*];

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* Or garden enclosure, a garner.

† *Pojah*, so Buddhists name their religious service; perhaps from פיוה, to speak (*Arabic*), or perhaps פוּיה, God is here (*Heb.*).

The mouth of Ruin hath pleaded their cause,
Destruction hath become their light, O house of Truth.
(9) *The mouth of Ruin hath pleaded their cause,*
Destruction hath become a choice friend, O brother;
I have made even these heaps thy direction,
Because the mounds thus afford a conception
Of the havoc the calamity produced,
And fitly they declare the violence of the calamity,
Even the spreading of the flame of the calamity,
Presenting alike a memorial of the destruction,
And also a token of the destruction;
As it was not thy destruction,
These heaps become thy direction.
Because the mounds afford a conception,
A sign, of the consumption of life in the ruin,
The trial [or proof] is raised up as a trial [or proof],
And thy judgment shall be as a judgment,
Even the lamp of thy uncleannesses;
Because the mounds afford, as it were, a conception
Of the shattering to pieces of the day of his deadly destruction;
Because the mounds are truly wonders in the midst thereof,
Because the mounds of ruin are the sign decreed.
Terrible was the consumption of life, appalling;
One shall worship from a mound, from a mound
Shall be rendered the thanksgiving of the Sabbath [rest],
As from the utter destruction of fertility [oil].
The fragments of the breaking to pieces amidst humiliations
Are truly the shatterings of the Lord Almighty.
Turn to Calamity, for that is the sea of the Lord Almighty;
The renown of their offspring is in their utter destruction;
The Lord Almighty was their judge;
Thy suffering is thy sign, *damma** is the sign decreed,
From the mounds their moaning betokens that day:
My doctrine [mouth] is here the sign appointed,
For therein is the sign of the calamity that smote my abode;
What then, O Almighty, what then was the shattering of the day!
The mounds are tokens that I deem unclean
The years of the accomplishment of my mourning;
I make even what he hath done as my mouth.
The Lord Almighty is the judge [*Dan*],
My mortification is his gift, the sign decreed;
I have established his judgment,

* Silent waiting as worship.

Endure the extension thereof;
He decrees the worship [*damma*] of judgments,
And our worship is to extend the injury he inflicted,
Even the severe calamity of Ruin.
Behold me smitten of woe, bowed down of woe,
Alas, that is even the sacred decree of the day;
O my mouth, thou shalt destroy, thou shalt destroy their feasts.
What judgment is like your judgment!
What judgment was like the destruction of my dead!
Why was it mine, O Sak!
[Or what was it besides sackcloth!]
Yea, Calamity I regard as the shout of his dead;
Since such it is, what should there be besides affliction!
Thou shalt exalt God [*Jav*], he causeth uncleanness;
Calamity, O stranger, shall be my sufficiency.
(10) *The mouth of Ruin hath pleaded their cause,*
Destruction hath become my friend.
Be still! and both the affliction and its uncleanness
Shall be removed, and the burning wrath* shall not be,
The gift that destroys them is your knowledge, ye meek,
The worship of Calamity [*Su*] shall be their Calamity;
The Calamity, my calamity, is the perfection of worship and your perfection;
Yea, the endurance thereof maketh perfect in weakness;
The mouth of Ruin hath pleaded their cause,
Destruction hath become my friend.
Be still, O afflicted, even those I have afflicted,
His ruin shall be but for fruits of desire [longing];
The mouth of Ruin hath pleaded their cause;
Those who are equal destruction befriends;
My failure shall be my fruition,
My affliction being weighed [as a price].
Verily my fruits are vanity, I set them on fire,
And behold the fruits of my vanity are reeds.
Ye are as those who are thrust through in the midst,
Afflicted like ourselves, O people of posterity, our kindred;
Where is there a garden-chamber of fruits so abundant?
Your fruit shall be equally a heap broken with violence,
And those are our kindred who are as those thrust through.†
(11) *The mouth of Ruin hath pleaded their cause,*
Destruction hath become a pleasant friend, O brother.

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* Or sun-worship—חמנת.
† Like those who are impaled.

A parching up is the sign decreed,*
God [Jah] hath decreed judgments,
The worship of judgments is a worship renowned [or the worship of Shem],
He hath set up *Ava* † [ruin], even the worship renowned,
And therein is woe, even the worship renowned, by his hand conferred [or given by his direction],
What then! my rest [*boothi*] is that of a Sabbath as from fertility [oil].
As to the breakings of my breaking to pieces,
Why is the course of my doctrine the course of the Almighty?
Calamity, Calamity, that putteth to death,
That is the basis of these my possessions;
The renown of their offspring is in their utter destruction;
The Lord Almighty hath judged them;
The doctrine of their offspring is great suffering, O Almighty.
As to the signs of the day, my doctrine is the sign here given,
And by that sign dying is the basis of these things that I possess,
Yea, rather his purification is a living ruin;
The Lord Almighty hath judged them,
God [*Jav*], breaking to pieces, hath judged them.
Be content, thou mayest be unclean, he hath shattered them to pieces;
Go forth as a remnant guided by what I have done;
Thy breaking to pieces is Truth, Soundness is Pining away:
Behold, O posterity, he hath made worship [*damma*] my rest.

(12) *The mouth of Ruin hath pleaded their cause,*
Destruction hath become a fit companion;
By the infliction of my law they flourish,
Even now the smiting of my city ‡ hath established it.
As to the infliction of the ruin of my overthrow,
That, O Posterity, is become my hope,
Even the breaking that was inflicted on my people,
Behold the Calamity [*Su*] of my overthrow,
Was the cause of the uncleanness of the *Danites*,
Even the breaking to pieces of an entire overturning;

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* Perhaps referring to these words, "When the poor and needy seek water, and there is none, and their tongue faileth [is parched] for thirst, I the Lord will hear them. I will make the wilderness a pool of water, the dry land springs of water." (Is. xli. 17.) The Buddhists call themselves the poor and needy, and their worship a thirst in a dry land.

† הוה in Keth, היה *Aja*. (Job vi. 2; xxx. 13.)

‡ Or enemy [?].

The mouth of Ruin hath pleaded their cause,
Because what was done occasioned uncleanness.
Be at liberty, O ye contrite ones, my law is an equal fire,
The prudent shall prosper; be at liberty,
My doctrine is the end of trial and judgment;
Thou shalt regard its accomplishment; what then!
Those who are circumcised shall be for my Goths,
Since I am persuaded they shall be prosperous;
By the breaking of the burning overthrow they flourish.
Declare these things to the stranger, yea, to him,
Like the noise of the destruction of Lehi,* burnt of fire.
O my mouth [or doctrine], thou shalt utterly destroy, destroy,
Like the noise of the breaking at the time of its ruin,
Or rather my doctrine shall become their prosperity,
Through the gift that my doctrine conferreth,
According to the joy-song [triumph] of desires shattered to pieces.
I am persuaded they shall prosper; the blackness of burning is hope;
They shall flourish by Sak [or in sackcloth],
Even the doctrine according to my thought [or conception]
Behold, thou shalt be deemed unclean as thou wast conceived.
I am persuaded they shall flourish, as I behold fruit,
They shall flourish in sackcloth [or *by Sak*], even my doctrine;
According to my conception ruin shall be thy life;
So therefore am I persuaded they shall flourish;
The breaking to pieces of my overthrow shall be my fruit;
And, O stranger, my dread shall be equality.
I am persuaded they shall flourish in the house of God [*Jah*],
Therefore I am persuaded they shall flourish amongst themselves;
The doctrine being a sea is my sufficiency.
O man of sackcloth [*Sak*], repent [pine away],
Thou art unclean as thou wast conceived;
I am persuaded they shall flourish; exalt thou *Badh*,
And celebrate the doctrine of my graciousness,
And ruin shall become the desire of the field;
For since by these things, by these things they become worshippers,
O Calamity [*Su*], behold they are thy people;
O Calamity, Calamity, the emptying of desires is Life.
The mouth of Ruin hath pleaded THEIR *cause, who are despised,*
For they equally flourish by the trial of Calamity,
His fire having oppressed every one of them.

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* *Lehi* or *Lecha* (a jaw-bone). See Judges xv. 14, 15, where the burning of *Lehi* and the deeds of Samson are described. This sustains the surmise as to the origin of the *Getæ*, here called *Goths*—Gathites—גתי.

Moreover, as his fire was thy ruin [lamentation],
The groaning of the living creatures of God*
Is appointed to be their prosperity.
The mouth of Ruin hath pleaded their cause,
Their judgment is the infliction of uncleanness;
The breaking of the overthrow, because of what hath happened,
Causeth uncleanness; therefore be at liberty;
My doctrine is a fire of equality;
Those who are prudent shall prosper;
The trial of burning shall be my token;
O God [JAV], I am unclean, dread is the worship of thy Wrath;
Why doth thy wrath, even thine, cause only uncleanness?
Therein who is like thee? Am I not thine, O God?
Terrible as is that which causeth my separation,
I am persuaded they shall flourish thereby;
My doctrine shall be as my dread dismay,
The worship of *Sak* shall be my sufficiency; be Thou gracious.
(13) . . . my speech is upright; Thou, O Trial, art the seal;
Your tokens are the gift which the Lord [*Adoni*]
Hath poured out by the hand of Calamity;
His breaking to pieces is worship and ruin.
. . . Their sickness shall be a song of rejoicing,
Yea, and the manifestation of meekness
Shall be the drink of his *Baddhists* [*recluses*].
The judge of thy dead is the guard of thy dead . . .
. . . Thou madest their calamity the explanation of Calamity;
The mistakings of Calamity were their calamity,
I make the name the basis of my humiliation;
Calamity, that smote what pertained to me, healeth . . .
. . . as to the things that pertain to me, years are as a day,
Here have I set my doctrine in a speech neglected,
And the outcry of my dread is my purification,
Through meditation of that which causeth equality.
. . . The years shall be the withering away of *Manu*,
But the era of destruction shall be their prosperity;
By the destruction their offspring are living;
The triumph of thy existence shall be affliction . . .
. . . *Sak* was, and his dying, O God [*Jah*], and then my mouth, even ruin;
The mouth of Ruin pleaded their cause . . .

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* The word translated "living creatures" is the same as that in the first chapter of Ezekiel, where the living creatures seem to mean the tribes of Israelites, as shown in our second chapter.

My doctrine was the ruin-heap of my destruction,
. . . I was equally broken to pieces, O ye *Botans*,
Their day was grievous [*kash*], according to the name [i. e. *Kash*],
. . . Thy exaltation shall be more than thy pollution.
O God, we will deal evilly with the calves,
As he who made likewise broke to pieces the evil thing he conceived.*
Behold it was thy ruin being an imposition;
Thy possession shall be thy mourning.
. . . The triumph of my mouth shall be exalted,
The triumph of calamity shall be equality,
My mouth hath pleaded their cause,
Our worship [*damma*] shall be Zim† [a thirsting];
The endurance thereof is even the purpose of my parables.
. . . A heap of ruin is similar to the unclean, O penitent,
Even my life was a heap of ruin;
My life shall be a source of consolation,
What was my dismay shall be worship,
And a heap shall be my sea [to purify] . . .
What even now, to-day, is thy root, O Desire,
From these things, even the ruin-heaps of thy shattering to pieces?
. . . Why go for an expiation . . . go for expiation?
. . . Do thou equally, the life I set up is equal;
Proceed, O Calamity, take possession of their thoughts.
(14) Terrible is my worship [*damma*], my doctrine;
The mouth of Ruin hath pleaded their cause,
Destruction hath become their enlightenment;
Go forth, diligently persuade;
I have set up a desirable memorial,
For I have set up what he hath given,
I have set up the bitterness of trouble,
And the foundation of my offspring shall be as their equality,
To show forth the strength of piety.‡
O my doctrine, thy strength is even a perfect heap,
Trial shall be a weapon for the perfect;
My rock shall be a memorial,
I set up that which is erected as your sign;
Pining away, pining away is even perfection;
Thou shalt experience that I was rendered unclean,
My desolation is the astonishment of the age,

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* See Exod. xxxii.

† Zim is said by Buddhists to be the principle of all things.

‡ Or to manifest that my strength is perfect.

The shattering to pieces of a heap of ruin.
Behold, thou shalt be rendered unclean,
The outcry of the unclean shall be purification,
My endowment is only that of the fire,
My integrity shall be for the perfect,
His prosperity [or his fatness] shall be a fire,
My fading away shall be as songs of rejoicing,
And I shall depart; as to my breaking to pieces [or enlargement],
My doctrine shall be a feast of the fruits of his judgment.

Though there must necessarily be considerable obscurity in a document intended to be understood only by the initiated, yet we can so far discover the meaning of this long rock-inscription as to see that the sum and substance of the doctrine enjoined is to turn evil to final account by submitting to it in silent reliance upon the Almighty. This is the doctrine of *Sakya* or *Godama*. The frequent reference to the waters and the sea reminds us of their significance in relation to purifying under the Jewish economy and worship; but in the inscription as here interpreted, the calamity endured is represented as not only causing impurity, but being the means of its removal by the suffering endured. What was the nature of the calamity giving origin to such a remarkable exhortation we have no means of determining, but that burning and slaughter were connected with it is evident. The probability is, that some violent assault of enemies, combined in their attack, overthrew the established polity and religion of the Buddhists throughout the whole extent of their dominion; which, judging from the rock-records in the same language at Delhi, Allahabad, Behar, Cuttack, Guzerat, and Afghanistan, was very extensive indeed. Of course it could only be the predominance of either

a conquering or a more doctrinally imposing race. We have seen proof that the *Sacæ*, being Buddhists, really asserted their dominion in those parts, both as teachers and as conquerors. We find the Arab mentioned in the first section. This name, however, was applied by the Hebrews to any wandering and uncivilized people, the term meaning a lier-in-wait or bandit; and therefore, probably, it here refers to the aboriginal hill-tribes, who lived then, as they do now, by depredation. The *Greek* is named in the fourth section in such a manner as to imply that he had a part in causing the calamity inflicted, and it is not unlikely that other enemies took advantage of the *Greek* invasion of North-Western India to overwhelm the Sacæ. Concerning the *Goths*, so plainly named in the twelfth section, the language there employed sufficiently indicates that they were involved in the same trouble, and are invited to receive the doctrines inculcated on equal terms. It would appear from this that the *Goths* were not the predominant party, but the *Sacæ*. The period at which the *Goths* and the *Sacæ* coalesced in those countries was, as far as we can gather from the very imperfect history of those regions we possess, about the year 100 B.C., when the Parthians, with Scythian aid, restored their dominion in Cabul and the Punjâb, which had been interrupted by the inroads of the *Goths*. It was then that the *Goths* of those parts became Buddhists, and henceforth co-operated with the *Sacæ*, they being peoples, as we have seen, using the same language and, as indicated in former chapters, being, from their origin and in their dispersion, intimate with each other;

but from other circumstances it has been inferred that these inscriptions are of an earlier period. Perhaps the most remarkable word in these Buddhistic inscriptions is *Su* or *Sheo*, which we find so frequently used in the Girnar inscription. This word was cursorily considered in connexion with the Byrath inscription, and its occurrence in all these inscriptions confirms the propriety of the rendering there given to it, as the impersonification of Calamity, or the destroying or levelling power, the power that brings all perishable things down to an equality. That the state of mind inculcated is in keeping with this idea of necessary submission to the destroying Power is expressed by the equality amongst the materials of a heap of ruin. In the first inscription from the "Joonur" cave-temples, given at p. 235, *Godama* is stated to be King of *Kash;* and in the Girnar inscription the destruction of Kash, that is, Benares, is referred to as if it were the city of the author of that inscription. Its restoration, or at least the institution of a new polity, founded on its very ruin, is implied in the commencement of the 12th section; the completeness of the overthrow being the reason for the new order of things, in which the judgment inflicted becomes the ground of worship. It would appear, then, that *Godama* himself was the author of the Girnar inscription, for he mentions the time existing as that of the smiting of his city; and that, according to the best computations, would conduct us back to a period preceding 543 B.C., as in that year *Godama-Sakya* died. We might otherwise imagine that *Su*, as the name of the

destroying Power, was derived from the Greeks, with a Hebrew adaptation, and that the authors of the destruction so remarkably lamented, and yet turned to religious account, were Greeks. It was shown (p. 156) that the word *Su* stands on a coin of *Antimachus Nikephorus*, as if it were in some sense equivalent to *Nikephorus*, a title of Jupiter, as the god of conquest; so that, whatever may have been the source of the word as employed in the rock inscriptions, we are at no loss to understand why *Antimachus* adopted the word as appropriate to a coin to be used in a country he had conquered, when he found that word employed there to designate a Power to which the inhabitants were required to submit on religious principle.*

By the play upon the words *Sav*, *Savath*, and *Su*, in the 7th section, the derivation of the words is shown to be from the same root, which in the Hebrew is very evident. Hence the connexion between Vanity, Equality, and Calamity, or Ruin. It is probable that the worship of *Siva*, or *Shiva*, the Hindoo god, is indicated as equivalent to *Sav*, Vanity, in the passage mentioned. The completeness of the Calamity is represented as consisting in the completeness of the uncleanness produced by it; but, as it was unavoid-

* "The Greeks gave the most absurd derivation for their title of Deity—Theos; nor have we observed it and its kindred terms, though obvious, to be anywhere clearly explained. Zeus is merely Deus contracted into one syllable, as is seen by the genitive Dios. Theos, again, is Deus, the D changed into Th by an aspirate. But if the Pelasgians called Jupiter *Zeu*, then it is apparent that they are of the same race and the same tongue with the Latins, who named the Deity Deus; and the Greeks, who denominated Him Theos; and the Spartans, who softened Zeu into *Seu*."—"Passing Thoughts," p. 108, by James Douglas, of Cavers.

able, the patient endurance of the uncleanness is declared to be its own cure; a notion to be accounted for only on the supposition of its Hebrew origin. This inscription thus sufficiently expresses what is meant by a covenant with a heap which appears to have been part of the worship of the Saxons, who at a very early period visited Britain, as stated at p. 173. The idea is that all men were to be deemed equal; and that as a heap of ruin was the end of all earthly possession, all difficulties were to be endured bravely in sight of that end; but still that, according to the doctrine of *Sak*, there was to follow a redemption from destruction to those who endured in submission to *Adoni*, the Lord Almighty, a name applied to the Deity by those early Saxons of the West, by the author of the Girnar inscription (Sect. 13), and by the Hebrew people; a coincidence not easily accounted for but on the fact of their common origin. In short, the belief in a final deliverance from the fallen state of man, and in a new standing, after passing through trouble, death, and destruction, by the favour of a Divine Man, who himself had encountered and conquered them all, is the belief that, however modified, alone constitutes the inspiration of all true heroes, and that belief can be traced to no other than the Hebrew source.

This inscription would admit of prolonged comment, but the ingenious reader who may consider the rendering, with all respect now submitted to his judgment, in a spirit of appropriate patience and intelligence, will find comment unnecessary.

CHAPTER XIII.

SEPULCHRAL INSCRIPTIONS IN ARIAN CHARACTERS.

Sepulchral inscriptions are found in the same character as that of the *Kapur-di-Giri* inscription, which is nearly a transliteration of the *Girnar* inscription, which I have again transliterated in modern Hebrew characters and given in full. The *Kapur-di-Giri* inscription is engraved on a rock on the side of a rocky and abrupt hill near a village of that name in the district inhabited by the *Yúsufzai*, the Afghan tribe named after Joseph, and which has been mentioned in pp. 145 and 164 *ante*. This inscription, like Hebrew, reads from right to left. A *fac-simile* of it was taken by C. Masson, Esq., on muslin prepared for the purpose and applied to the face of the previously-blackened rock, and carefully pressed on it with the hand, so that every point should be brought out clearly. The narrative of Mr. Masson's excursion for this purpose is interestingly told by himself in No. XVI. of the Royal Asiatic Society's Journal; and in the same number a plate, representing the engraved rock, is given, together with clear specimens of the characters and an exposition of the alphabet,

by Mr. E. Norris, Secretary of the Royal Asiatic Society. We are indebted to this gentleman's patience and ingenuity for the discovery of the means of reading the *Kapur-di-Giri* inscription, and other writings in the so-called Arian or Bactrian character —a character in use for several centuries throughout that extensive line of country over which the Seleucidæ and their successors held dominion; that is to say, from the Paropamisus, or Caucasus, to the upper part of the Punjâb, including all Bactria, Hindu-Cush, and Afghanistan. It appears, then, that two classes of people at least employed the language expressed in this character; one using this character, and another using the character found on the Girnar rock and in the pillar and cave-temple inscriptions. In both cases the language is that of Buddhists only, as far as can be ascertained from the coins and monuments on which we discover it. As, then, it has been shown in this volume that the teachers of Buddhism were of Hebrew origin, we conclude that they were instructors and rulers over two classes of people using the same language, but in two different characters. The only two classes of people having such distinctions and such similarities, to whom our researches conduct us, are the Getæ and Sacæ—the Goths and the Saxons—which we know were together scattered as conquerors over the countries indicated. We cannot here stay to prove to which the characters respectively belonged; but the evidence already advanced, together with much which cannot now be adduced, points to the probability that the so-called *Arian* character was that employed by the

Getæ, and that the so-called *Lát* character, of which we have given so many specimens, was that of the *Sacæ*. In both cases the alphabets are very simple and perfect—the *Arian*, like Hebrew, has three sibillants, if not four, the other has seemingly but one; at least, the inscriptions present no marked distinction between *s* and *sh*. A curious circumstance, if this alphabet be that of the Sacæ, and the Sacæ be, as we suppose, descendants of the Ephraimites; for the inability to pronounce the *sh*ibboleth was their peculiarity in Samaria. It might be shown that the characters of this alphabet more nearly resemble the objects named in the names given to the letters than the modern Hebrew letters do. The *Arian* is constructed more on the principle of the Phœnician or Punic. But these incidental remarks are rather out of place here, except so far as they naturally arise out of our observations on the Arian character in which the inscriptions we will now examine are written. We will confine attention to those found in two only of the numerous topes that have been despoiled and desecrated by Britons, namely, the tope at *Manikyala*, opened by General Court, and that at *Jelalabad*, opened by Mr. Masson. A full description of both these explorations will be found in the "Historical Results deducible from Recent Discoveries in Afghanistan," an interesting and learned work by H. T. Prinsep, Esq., and abundantly illustrated with plates of coins, and also the relics and inscriptions found in the topes just named.

Jelalabad lies in the Cabul valley; there are very many of those sepulchral topes there, and also at *Da-*

ranta and at *Hidda*, or *Iddo*,* near *Jelalabad*. *Manikyala* is situated not far from the city of *Jhelum*, which lies on the banks of a river of the same name, known to the Greeks as the Hydaspes. The tope of *Manikyala*, which was first opened by General Court, and afterwards more deeply explored by General Ventura, is a vast and massive dome-like building. It stands amidst many lesser erections of the same kind on the site of an ancient city of unknown origin; but, from the extent of the ruins and the numerous coins there discovered, it was probably the capital of the country between the Indus and the Hydaspes at the time of Alexander's conquest.† The village of *Manikyala* lies on the high road from *Attok* to *Lahore*. The tope, or tomb, is eighty feet high, with a circumference of three hundred and twenty feet. It is built of quarried stones with lime-cement. General Ventura, proceeding downwards from the summit, through large masses of masonry, found at different depths various deposits. Thus, at ten feet he found detached coins of comparatively modern date; at the depth of twenty feet he came on an urn, or covered box of copper, having a small box of gold within, which contained a gold coin of the Kanerki type, several unstamped coins, and also a gold seal-ring, with a sapphire set in it. One Sassanian silver coin was also here disco-

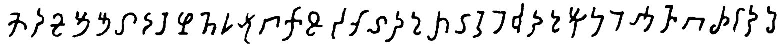
* Mark the similarity of this name to that of the person to whom Ezra sent for Nethinim to minister after the return from the captivity.

† See Prinsep's Hist. Results, p. 113. A great number of coins from this region may be seen at the India House, showing a succession of kings from the time when Nicanor, the lieutenant of Antigonus (305 B.C.), seized the whole of Media, Parthia, Aria, and all the countries as far as the Indus. Greek legends with Arian are found on nearly all these coins.

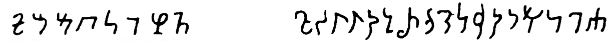
vered, having on its margin what Professor Wilson read as the *Mohammedan Bismillah.* Carrying the excavation to the depth of sixty-four feet, a large slab was reached, on the removal of which a chamber was laid open, having its sides parallel with the cardinal points, according to the Buddhist custom. Here was discovered a copper box filled with a semi-liquid substance of an animal nature. In this box was another of turned brass, on the cover of which an Arian inscription was punctured, and within it five coins of the Kanerki and Kenarano type, as also a small gold cylinder containing fragments of amber or crystal, a piece of string, a small gold coin of the Koranos, and a disc of silver with Arian words on it. Another but rather smaller tope was opened by General Court about a mile from the preceding. Three feet from the top he found coins of the Kadphises and the Kanerkes. Then, cutting down ten feet through solid masonry, he opened a square cell similar to that found in the above. This cell was covered with an immense slab covered with inscriptions, and within the cell were discovered a copper urn closely wrapped in white linen, eight copper coins of Kadphises and Kanerkis type, and seven silver coins of the Cæsars and the Triumvirate. In the copper urn there was also a silver one, having within it a brown pasty animal substance, a knotted string, and also a small gold vessel, having in it four golden coins, all Kanerkis, two precious stones, and four decayed pearls.

With this introduction we shall the better understand the inscriptions found in those topes,

Characters scratched around a brass cylinder found in a Tope at Jelalabad.

1. 

ditto on the lid of the same.





2.



3.

Silver disc.

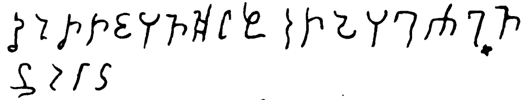


5.

KANERKES, King of Kings, A.D. 100.

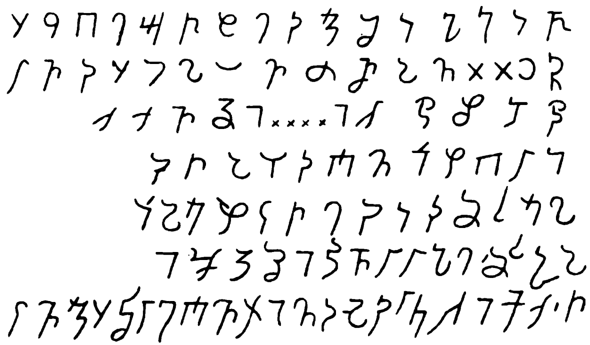
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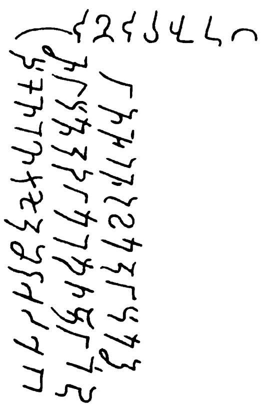
Inscription on brass cylinder.

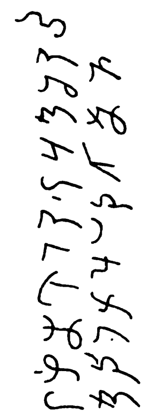


6.

Inscription from stone on a Tope at Manikyala.







to the interpretation of which we will now proceed.

The inscription on the brass cylinder found in a tope, or *tumulus*, at Jelalabad, being transliterated from the Arian character into that of modern Hebrew, reads thus:—

כדיפש כ-יש דרי מית קדש דריהם פרדים
לן גלגל שדי בגוד מה תיתי הם דפה

On the lid. {
יש הרי מית קדש כי דל פרדיי כי הם
בגוד קשתיתיהם

Like the generation of the deceased, KADIPHESH *was holy; their race was that of the* PARADAS, *abiding in the wheel of the Almighty. Why is the covering I bestow on them that which destroyeth? The mountain of the dead* [i.e. *the* TUMULUS] *shall be holy for the poor, my* PARADAS [SCATTERED], *even for them. Their bows are their covering.**

The Kadiphesh here named may be the same as the king called *Kadphises*, on the coin represented in fig. 5 of the plate at p. 156. He reigned over the Arian regions, Afghanistan, and part of the Punjâb, about 50 B.C. The Arian sentence on the obverse of his coinage, surrounding a figure which is probably intended for Godama, will now be understood, since sufficient has been said to show why a king reigning over Buddhists might declare that he worshipped according to the covenant of the burning of Kash, the seat of Saka (see p. 158, *ante*).

It will be remembered that the *Paradas* are said to be bearded (see p. 137, *ante*), and the king, *Kadphises*, or *Kadiphesh*, is represented with a beard, as are also the kings named *Kanerkes*, who succeeded

* The word rendered "covering" may mean, a treacherous concealment.

him, two of whose coins are seen in the annexed plate, figs. 2 and 3. The king represented on these coins is habited precisely like *Kadphises*, except that he has horns on his head, after the manner of some Greek kings; and he also carries a bow slung across his shoulders, which affords an illustration of the otherwise obscure words of the inscription just given, where the bow is called a covering or garment. While pointing to an altar with his right hand, he holds a trident in his left hand, a symbol of his power over the waters; that is to say, peoples, trials, and doctrines. The Greek words for king of kings, standing before the name *Kanerkes*, end in *Leon*, and this part of the word is so placed as to give the impression that it is intended to be regarded as also belonging to the name of the king, this double application of words not being uncommon. In the one coin, *Leon* is spelt with the short *o*, and in the other with the long, showing that the Greek then and there in use was not that of scholarly precision. The coins of this king of kings, perhaps *Leo Kanerkes*,* bear two remarkable words, in the one case being *Nanajah*, and in the other *Elias*. These words stand at the back of figures of *Godama;* that the figures are those of Godama we learn from the monogram containing his name, as shown in a former chapter. The words referred to are in Greek letters, but as Greek they have no meaning; as Hebrew, however, they are full of significance when applied to *Godama:* for *Nanajah* signifies the *offspring of God;* and *Elias* is the Greek rendering for the Hebrew word *Elijah*,

* *Kanerkes*, as Hebrew, means *possessor of wealth*.

as we find in the New Testament, and in the version of the Seventy, well known to the inquiring Greeks, and probably to those numerous Greek colonists over whom *Godama*, at least through Kanerkes and Kadphises, reigned.

In remarking on coins having *Nanajah* or *Nanaia* on them, Professor Wilson, in his "*Antiqua Ariana*," traces the use of the term in a religious sense to *Armenia*, but he does not give us its meaning. The applicability of the names *Nanajah* and *Elias* to *Godama* will become apparent, when we remember that *Godama* assumed the character of the Messiah, or at least of his precursor. When our Lord presented himself as the Messiah to the Jews, even his disciples were in doubt, because they understood that *Elias* was first to come and *restore* all things; that is to say, to instate the Hebrew people in their prophesied dignity. The names *Nanajah* (*God's offspring*) and *Elias* (the restorer or possessor of miraculous power) are especially significant when applied to *Godama;* for we know that he daringly claimed to be what the Buddhists always acknowledge him to be—a *Divine Restorer*, the very son of God, with power over the living and the dead. We observe that in one coin he holds a sceptre, like an arm with a hand opened, signifying his authority to teach and do wonders; while in the other coin his own hand is raised as expressive of the same power. But the most remarkable object is the *wheel* of glory round his head, reminding us of the fact that *Godama* is called the *Lord of the Golden Wheel*, thus illustrating the words of the foregoing inscription, which indicates

that to abide in the wheel of the Almighty is to be in some way the peculiarly protected ministers of Providence. It is worthy of remark that the word *Shaddai*, in the original, is written or pointed in an exceptionable manner, as the word is also by the Hebrews. In this case, the letter standing for *i* is turned upside down, and the letter preceding has the mark signifying *a* pointing towards it.

We now turn to the inscriptions found in the principal deposit in the tope at Manikyala, opened by General Ventura. The inscription (4) on the brass vessel in which the animal substance was contained will demand attention. The precious things embedded in that substance were gold, pearl, and crystal, probably signifying the virtues of the deceased—truth, purity, and perfection. In Hebrew characters the words read thus:—

כה יש ומת רם פדה נָהָ ל-לבך מת
מרפפָם רדם ניראן

Thus was the exalted deceased also released; raise up your heart, the deceased, their healer reposes in perfect happiness.*

Here we find the mysterious word *niran;* but it is clearly the Chaldaic emphatic of *nir*, light, and metaphorically signifies perfect well-being.

The sentence on the silver disc (fig. 5) is—

נן מיד בד ובד :

that is, *A protection from the hand of* Badh, *even* Badh; from which it would appear that, like the Greeks, the Buddhists of Kanerkes' day thought the dead needed a passport to guard them on their pas-

* The word means "retiring to sleep."

sage to Hades—a kind of *viaticum* from the hand of priestly authority. If *Badh* be the same as *Buddha*, the said silver disc is a great curiosity, being at least reputed to come from his own hand.

The next inscription is that on the stone which covered all those relics. The characters are somewhat modified, and in parts are a little defective; but yet without much difficulty they resolve themselves into the following sentences:—

הפך והנקה דם דוד הנופתי אש אע
דב CXX בה ירם קם נפה מהם רעד כי
שׂיתי גם שׂק נו . . . שׂק ודם כלל
די שׂגהובה יש די מת רם פדה
הממתי נגידי כדי אפן גוי רם יך
רם דין נגו אנויי הכה דודיהם דלת
ופילל תווך בבלו די מאד בה ותכה יש וידיםעות כן

למדתי יך ידה והם ריק והללה כן
דוי מרי פתי ווידידה כי יך יכהם
שלה נלין גוי דתתיכה וכתה יד
דמם חן כהרם דידה רם די לון
וידידי דוש מנוגיה כרימן די מלת וידידי

Contrary [to custom], but unblamed, I caused a vessel of blood* to be enclosed. A fire of wood consumed a hundred and twenty [CXX.] in it; the dead body was raised on high by them. Trembling because I also deposited the sackcloth of his mourning . . . sackcloth and blood complete; what was unintentionally wrong therein that the exalted deceased exonerates; my trouble was that of a leader when the heathen people of **RAM** † ***smote Aphen [the wheel (?)];*** **NAGO-ANOII** ***punished*** **RAM**; ***he smote their stores [baskets] with want, and adjudged*** **TOVAN** ***to pay a tax that was***

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* Literally "blood a vessel."

† Ram is worshipped by the Hindoos.

large for it and oppressive, and their power [*hand*] *was certainly thus subverted.*

My teaching shall smite, shall guide even them; and thus there shall be nothing but praise; the uncleanness of the rebellious is folly, yea even the love thereof, for it shall smite, it shall smite them; let us abide at peace, O people; my sacred ordinance shall be yours, even smiting of hands; * *the* DAMMA [*worship*] *of Dan shall be as exalted,*† *the love of Ram remaining with it; and the conqueror of* MAGOGIA [*Scythia* (?)]. *my beloved, was like the pomegranate* [*or like* RIMMON] *that is cut off, even my beloved.*

This inscription admits of much animadversion in respect to the circumstances mentioned in it and the names of persons and places referred to. Why the inscriber should use the Roman numerals, and why Roman coins were enclosed among the relics, we have no means of knowing. It would appear that the number applies to bodies that were burnt at the same time. The inscription accounts for the finding of moist animal substance in the vessel containing the relics, and also for the coarse white linen in which the vessel was wrapped, since it mentions the deposit both of blood and sackcloth, the emblem of mourning. It may be asked what was the use of an inscription buried beneath such a mass of materials? We must remember that the deceased was probably a Buddhist prince, and that probably, until some succeeding prince had his remains, after incremation, interred above, there was some way of access to the first deposit; for it was the custom of the Buddhists to visit the topes at regular festivals instituted on purpose to venerate and to examine the remains last deposited in them;

* The line here passes round to the right side of the inscription.

† Or, like that of Ram.

so that the inscriptions themselves might be read, and thus continue as records handed down from one generation to another. The interest of those records to us mainly consists in the fact herein, I hope, sufficiently shown, that the so-called Arian inscriptions are Hebrew, and that this language was employed with some Greek in *Cabul*, *Bamean*, the *Huzâra* country, *Lagman*, and in the *Punjâb*, where similar monuments, relics, and coins are found. The *Roman* coins discovered in the topes being those of the first Cæsars and the Triumvirate, prove that the date of the inscriptions we have presented must be about the beginning of our own era. The coins of the *Kanerki* kings having only Greek letters on them, coins of the *Kadphises* line and those of *Sassanian* kings are found mixed together in some topes that have been explored; and the facts altogether go to prove that the *Arian* language, which we have shown to be *Hebraic*, was in use as the vernacular language of the predominant people of the *Paropamisan range*, *Afghanistan*, and part of the *Punjâb*, at least up to the third and fourth century after Christ; a conclusion that confirms the statement as to the Hebrew origin of the Afghans and the Sacæ, who occupied those countries and ruled over them until the Buddhist dominion was supplanted by Hindu power and Persian conquest.

Before proceeding to other inscriptions, we may observe that the fact of Roman coins being found in the tombs of those ancient Buddhist princes is interesting in connexion with the circumstance that ambassadors were received from this part of India in the time of Trajan, whose conquests extended over

Armenia, Assyria, Parthia, and probably even to the banks of the Indus. Hence we see how those princes might have become intimate with Rome, and used Roman numerals, and placed Roman coins in their tombs, in evidence of their good understanding with Rome. If, then, the Buddhist Magi knew Rome, might they not also have known Jerusalem, and have gone up under guidance of their star to worship the newborn king? The journey of the Magi of the East who did come occupied a long time, and the treasures they offered were such as India produced. The Buddhists of North-western India expected the guidance of a star to their king, as we learn from Chinese Buddhistic authority. The Magi who came to Jerusalem from the East inquired for the child born King of the Jews, and therefore they were probably themselves of Hebrew descent, as we believe, from the evidence before us, the Buddhists of Afghanistan and the Punjâb were, and that their teachers were also called Magi has been already shown.

CHAPTER XIV.

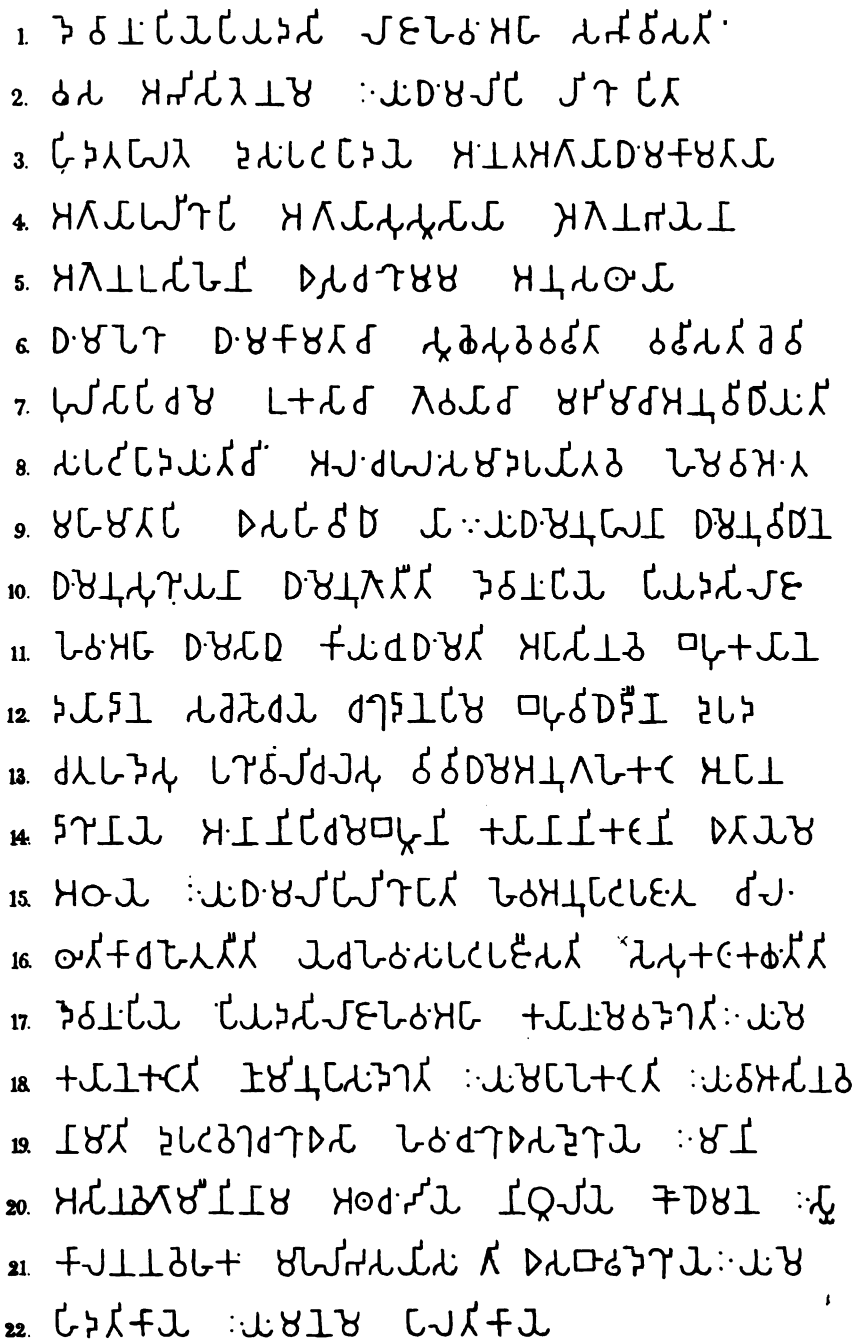
INSCRIPTIONS FOUND AT DELHI.

HAVING seen the Hebrew significance of inscriptions in the so-called Arian character on the rock of *Kapur-di-Giri*, and in the tombs of *Jelalabad* and of *Mani-kyala*, three hundred miles apart, we again turn to inscriptions in the other character, namely, that known as the *Lát*, or early *Pali*; though the letters differ from the Arian, yet the language they express is the same; and it is surprising to find that this language is inscribed on rocks more than a thousand miles apart, as at *Kapur-di-Giri* in Afghanistan, and at *Cuttack*. The inscriptions to which attention will next be directed are found at an intermediate point, namely, at Delhi, now so well known in connexion with the glorious achievements of our own noble Saxons in India. Those inscriptions are similar to others found on pillars at *Allahabad*, *Betiah*, *Mattiah*, and *Radhia*.* That the reader may compare those inscriptions with that inscribed on the rock at Girnar, they are here presented in the plates annexed, being faithfully copied from fac-similes taken from the pillar

* Different writers have a most puzzling variety in their spelling of the same names, but I follow that of Professor Wilson.

on which they are engraved. This pillar is square, and on each side, facing the cardinal points, appears a framed inscription, as if complete in itself; but all those separate inscriptions are repeated as one inscription on the other pillars referred to. There is, however, another pillar near *Delhi*, known as *Feroz's* pillar, which has an inscription in a similar character, the reading of which somewhat differs from that of the others, and will therefore be given after the *Delhi* inscriptions. It will be observed that, though resembling the Girnar inscription in general purport, these inscriptions differ considerably in the structure of certain sentences; thus serving to confirm the truth of our interpretation, and also indicating that the people who wrote and understood those inscriptions, being so widely scattered, had yet essentially the same language, though slightly modified by situation. The *Delhi* inscription seems to have been directed to a more refined people; and as it was found in a temple, it was probably there chanted as a hymn, for it is evidently written with intervals, as if to indicate pauses, each line being composed in a kind of rhythm. The reader will scarcely fail to observe the elegance of the character, and he will see, from the comparative length of our literal translation, how very comprehensive the original is, being in this respect precisely like the Hebrew. In another place it will be shown how admirably this character is adapted for the expression of any language in a brief and clear manner; and it is indeed well calculated to form a universal missionary alphabet.

North. DELHI INSCRIPTIONS.



THE DELHI INSCRIPTIONS.—NORTH COMPARTMENT.

הדונם פי הי פִּיד יש לָעם החום אחה שבי ושתי
וש-אבי יש התנהם המים דמם לי פי לָכה פְּתה
חידת פלת. דשן פזי פד הי אמנת אהנה יה דמם-קמתה יה
אהנח יה פלי כפהי אהנה יה שו שת שהיה אהנן בהינה
אהנן ויש החני אש כהכה מם אנו ש-טמי יה
דממה הפכה דמם קמתה כ-שת הו שו הו וְדתה ודי שתי הקי
פלי שפיכם וקשהך הג ויקה מרימך אנו ודי ימתי
שם פזי פד ימתי כי אלם כפלם שמה דפיי תָו החם ואמְת
מחמתח פי אש חי ודן יה מה ים דממנו פלנה דממנו ודי הן
דממנו שו כי ינה דממנו הגה תיתי הדונם פי הי פיד יש לָעם
החום אחה דמם שדי כי ים להדממתי אפה יש נהו בחוך יה הן
ד-יה דן שק. השק הי ככדן פיהם בחו והד דיי הנה דפי
דכתו חד שו פבי ולי כל שו וְדם אנו נח כהזה אפן
דכי נההי אם נגי פיכם בחתני כינהני כהזהני אתה הים
אטה חי המים דמם לי פי לְכה פתה החוה אנו פזי פעמתו כי לם
טמהיתיף כחחתותיתי חי כחתום שם פזי פעמי שתי הש-שו כזם בקמתיתי
הדונם פי הי פִּיד יש לעם החום אחה כינם הם והדכתי המימהם
כין כהזתי הנה מגו פשם הדכתי המים הם פה הפף הזתי המים ואשי נהו
נהמתי דפ פזיהו ככהכה אשה החום לה הכה אש הֹדכה הי המ מני
אשי נְהו גמיי נְגם אטמכם בי· הי גיטת לי הי הכה הדמהן הם שהי
כל ננהו חכם מפלי בש יהי שמתי אש בד הדכי הי המים הם
חידתי כההי המימם הנהם פלתי כההי

NORTH COMPARTMENT OF THE DELHI INSCRIPTION.

(1) *The mouth of Ruin hath pleaded their cause,*
Destruction is the wall of the nàtion, O brother.
My state and experience and that of my father shall be their hire,
The waters are my worship; my doctrine;
Continue diligently expounding the wondrous parable,
Ruin hath procured a pure prosperity.
O God, I will meditate on [or mourn over] faithful matters,
I will meditate, O God, on the worship thou hast raised,
I will meditate, O God, on the marvels of my hand,
I will meditate, O God, on the woe that Ruin hath wrought,
I will meditate amidst the oppressiveness thereof,
I will meditate and the fire which smote shall be my grace,
Because its suffering, O God, is that of my uncleanness;
The worship thereof shall be its subversion,
The worship thou hast raised shall be as established,
The Calamity itself shall be even a sacred decree,
And that which I have set up shall be my hope.
Your language shall be my distinction,
But put away thy hardness and obey,
The suffering thereof shall be thy exaltation,
And my sea shall be sufficient,
My sea hath procured a pure renown,
For unto them who are as those set apart
The desolation of my stroke is a sign of wrath and of truth;
The defence of my doctrine* is living fire, even the judgment of God.
Why is our worship a sea? It is a separation;
Our worship is also a judgment;
Our worship is a calamity because it oppresseth,
Our worship is my affliction.
The mouth of Ruin hath pleaded their cause,
Destruction is the wall of the nation, O brother.
Worship the Almighty, for thus do I worship the sea,
The anger thereof is a lamentation;
Behold God hath proved thee,
Behold the direction is sackcloth, the sackcloth of Ruin,
So judgment becometh their doctrine;
Behold my sufficiency is trial and triumph;
The stroke of his infliction is severe,
Calamity is my cruse, my all is Calamity,

* Or the zeal of my mouth.

Yea, even blood, its suffering being extended after this manner.
O wheel! O infliction of woe!
If, O my offspring, your doctrine be that which dismayed me,
As it oppressed, so did it sprinkle me;
Thou art the sea, O Ruin, I am rendered unclean,
The waters are my worship, my doctrine.
Continue diligently expounding, declare its suffering,
For to them its purpose is purification;
I have deemed thee unclean according to my fears;
Ruin shall be as a wall of renown;
I made purification my object;
As Calamity was determined so I confirmed it;
The mouth of Ruin hath pleaded their cause,
Destruction is a wall to the nation, O Brother.
As they were oppressed I also was afflicted,
As their waters were their injury so I sprinkle them,
Thereby my affliction becomes their prosperity,
The doctrine turns their waters to my sprinkling;
The water shall be even the fire of lamentation;
The groanings of the afflicted shall be his purifying;
So the fire that afflicteth shall be the defence;
As the fire that afflicteth is the infliction of Ruin;
These are my portion [*mani*], the fires of woe are my treasures,
O ye who are their offspring I regard you as unclean,
Ruin is mine, ruin is stretched over me,
The smitten, the broken, these are my offering;
O all ye posterity, and ye that are wise,
From the setting apart that causeth shame,
I have made the smiting of Ruin the fire* of *Badh.*
These waters, like the ruin, are my parable,
Because these waters, like the ruin, are my Distinction.

* Fire meaning burnt sacrifice.

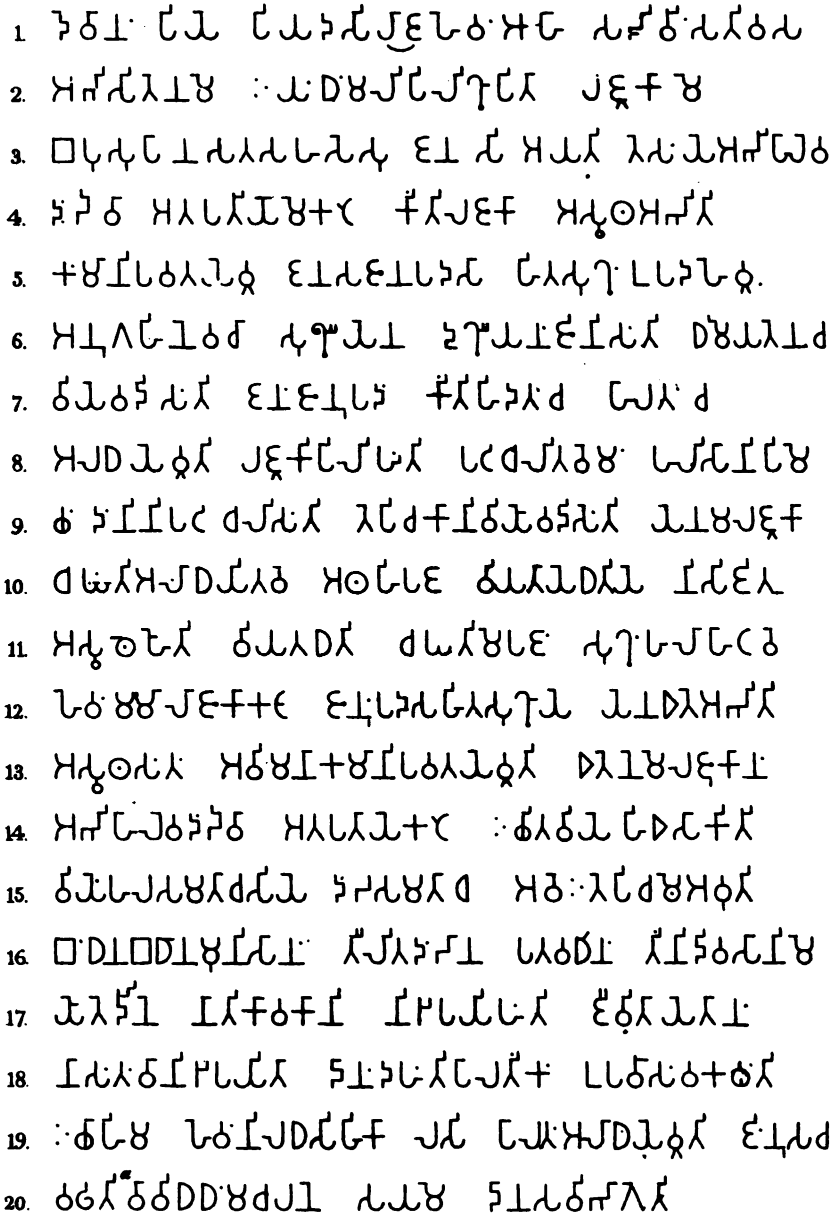
WEST COMPARTMENT.

הדונם פי הי פיד יש לָעם החומה אחה שבי ושתי ושׁר
אבי יש התגָם המים דמם לי פי לכה פתה לעתך הם
בחו שו פה נָשת שח הש-שו ענשי יש אי תת שם הי אבי
חל ודן דוה את פתי היההם כהזה כתי לעמך אשו טמה אביתה
קם מָנִי פות היות ענשי עמנו פד ש-חית שו קם ופד החותם
אנו נחי הנוך שו כיי ינה דך כיי ינם עְמני שמתי דממי התנך
והי ודי שמתי ענם עמנו פדם כְתי חי די תמך חל תמך
אלד היותי לעת כי פְלי חמתה פזי כלי תָו מם פלי שני פיהם
קם דן נני פזי כלי שמתי הת פי כקני והיה ודי שמתי הינם
לעתך
כעמתי אלד יהי תָו אטם חי פעם וְיתה הי דתי הי גיש
עתו
אשו הטם החתי וְית דתי כעתידם פעם שוכם חלה חזהו
החומה ממלה עמך כזה ענה פד שחית שו כה הי הן את אביתי
אשו טמה שם תם אוי טנה כמני פות היותי אְתנם לעמו קנם
אבי חל ודן דוה את פתה הי כהזה הם כי תוי הי חי אשה
כְתי
והיה חל שמתהך יש הי דן בשמתהך או המת פיך הם אותי
במהדךבח מוני שָנם תילית דן בָן פי תָו דנם תעידי ושנידם
היההתדי הן נתיך וקני ניריף יהי חמתי עיויתה הי תנם
נשם תם וניריף יתה דנם די חמתי פלתיכם ופושם וכקמתי
הם כָחידם החומה גָלד יש חיד ליש פל תם אלד היותי
עמנו שך
*ודהי וודמם כלהן שרים דן שוי בה הותי

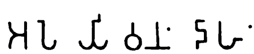
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* Here the words אף יונים דחים occur on the Mathia pillar, which otherwise is the same as at Delhi. See Bengal Journal, No. 67, 1837, p. 578.

West. DELHI INSCRIPTIONS.



[a] On the Mattia pillar these words are inserted:



WEST COMPARTMENT OF THE DELHI INSCRIPTION.

The mouth of Ruin hath pleaded their cause,
Destruction is the defence of the nation, O brother;
My state and my experience and that of my father shall be their hire,
The waters shall be my *damma*, my doctrine.
Continue diligently persuading; these things are for thy time;
Trial, Calamity, a parched mouth, the bowing down of that Calamity,
Shall be my tax where there is the name of Ruin.
O my father, sorrow even this of defilement,
With the breakings of their ruin after this manner,
Are my afflictions for thy people; their fire* being unclean,
Thou desiredst the raising up of portions of the nakedness,
To be the tax of our people, that the life of Calamity might be redeemed;
Arise and redeem their lives; they endure an extension of thy calamity;
They bemoan the calamity of my burning,
My burning oppresses those who are with me.
I have made my worship thy recompense,
Even that which I have also made a lamentation,
O people, those who are humble are the redeemed,
The afflictions of life are your perfection, suffering is your perfection,
I bring forth my experience, the wonders of my wrath are for your time,
My perfect purity was a sign from the setting-apart of their doctrine;
Arise, then, my posterity, my purification is perfect,
I have made my doctrine as my possession,
Even that which I also made a lamentation;
The afflictions shall be for thy time;
The society I produced is accordingly a sign
That I deem life as perpetually unclean,
And my sacred decree was ruin, the time thereof being ruin.
My dread shall be his fire who is rendered unclean,
And my decree is, according to their seasons, perpetual.

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* Perhaps meaning that burnt sacrifice was unclean, or it may refer to the fire which the Buddhists, like the ancient Israelites, preserve in their temples to signify their life before God.

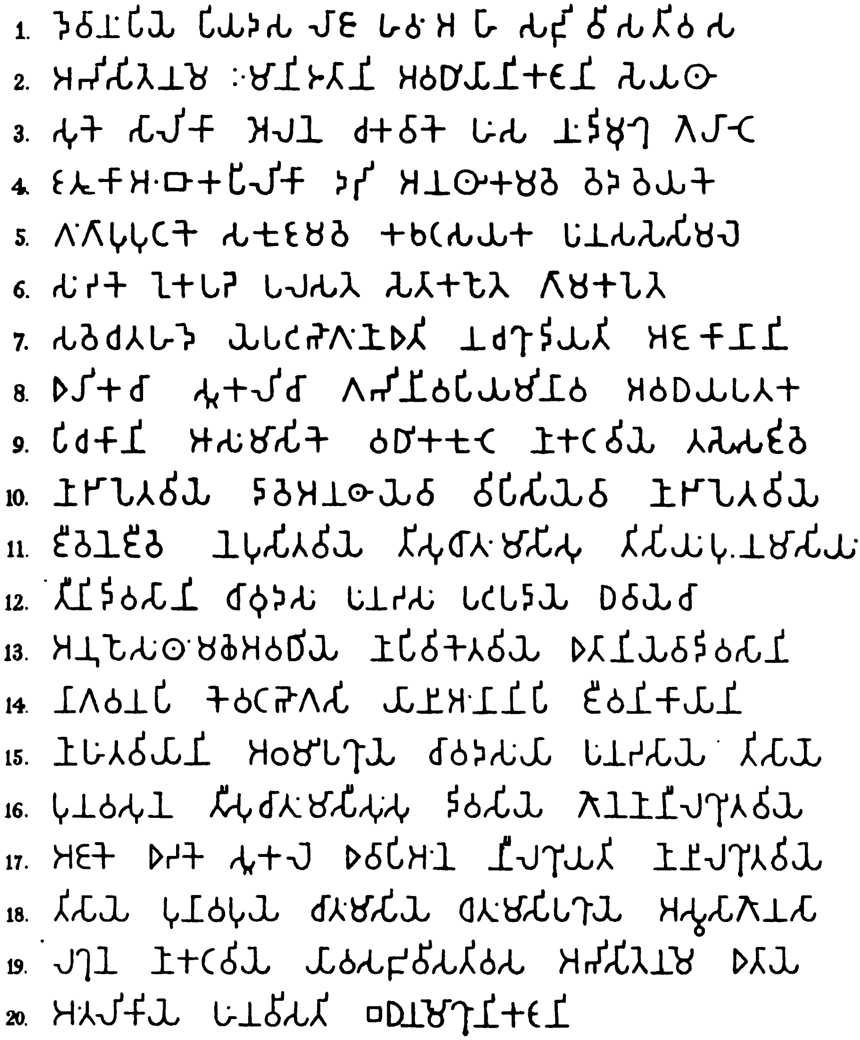
Calamity is yours, painful is the vision thereof;
After this manner the cutting off of thy people is a defence,
The life of calamity as a ruin redeemeth the humble,
Ruin is the token I have selected;
A perfect name shall be his fire who is unclean,
Alas, a portion according to the portions of the nakedness I experienced!
I bestow them on his people for their possession.
O my father, sorrow and this defilement,
With breaking of ruin after this manner,
Are theirs for signs that Life is a lamentation [or a ruin];
Fire of affliction and ruin was the pain that slew thee;
Since mortification was thy doctrine,
One shall be judged by that which slew thee.
These are the tokens of *Bamah-Dan-Budhen*, the portions of the years.
Consider [or build up] this threefold sign,* my doctrine is the sign of the judges [or the Danites].
Thou shalt be removed and their years; there shall be ruin enough;
Behold I give thee my possession, my wrath shall be appeased,
The overturning of ruin shall be their recompense,
Their judgment shall be the breathing of perfection and repose,
That which was my wrath shall be your separation,
And they shall flourish even according to my earnest desire;
They shall be according to their life; my doctrine being produced as a defence [or wall],
Thy life shall be as a marvel of perfection.
I have produced my experience, O our people of *Sak*,
And behold [the Greeks (*Jivanim*) being indeed compelled] †
My ordinance shall be also the religion of all;
That is the sea, the equal judgment, whereon I have meditated.

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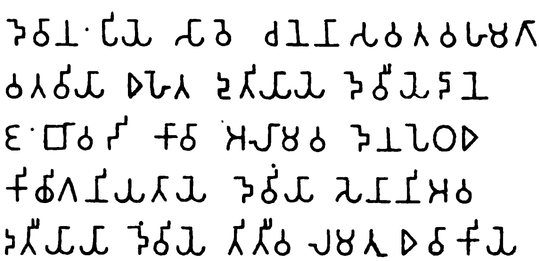
* Or Trinity—*Teleth* (?).

† This occurs only in the inscription on the pillar at *Mathia* or *Mattiah*, which in all other respects is similar to that at Delhi.

South. DELHI INSCRIPTIONS.



ADDED TO THE ALLAHABAD INSCRIPTION.



SOUTH COMPARTMENT.

הדונם פי הי פיד יש לעם החומה אחה שבבי ושתהי
וש אבי יש התנָם הם מני עם תני אודי יָני כהזני הש־יטמה
שוהד שליכה אל הן כקנָד חמש נמדי מוד הגלה הזה
עתוד אם בכה פַליך דבי אנו טמהיך מהו הדויך
נם נפו פוחיך ש־לה עמו כפזה ש־יך פן נש הש יש מהל
שם בך הוֹ כפה הב פלשת השתה כהפהת נם כהפהת
שָׁו כת פד הי פזי הבה נם הנה אתי נכך די יתי אעד נני
אֱבך כ־שת כליך גביני ופי ימי נהו אוד יפתך
פיד קני אשם מה ישך ודיך לה־הזה הנה כהזה והי תשש-עיהו
הנה רָף תוי הי דָו אנה טמה הי וְחי יש הי והנה רָף תוי הי
עיהו הן עיהו הן פֹה יש תוי היתי שו כתם מה יש שותי
יש ים פונן מה יש ימתי
נְרי ושָׁני קָוו דשן פנן בשם פזי פדה הי דוה היךְ
אנו הפה שם טמם מקק אודי הי הנה פי וְהד תוי הי אתני
הי ודי ושני
ננוז ישך זהכה גשי יָני אם נני פי עי ונִיכה יָני
הנה חם תוי יָני אט מי פכה הי קו דשן יה פנן בשה היתי שָׁהי
פו נָו שו הן תישו כתֹם מה יש שוהם שו די ו יש הי הנה הן
נניי לכי תוי הי
אֱעד אכך שת כל אוה פי אם הנני לכי יתי הנני לכי תוי הי
תישה הי פו נהו יו הש כתם מה יש הי כתום מה יש פכה
הי אשו ש־הנן שה
לכן הנה כזה והי יהו שבבי ושתהי וש-אבי יש התנהם אתה הי
אמת לי כי הי חם נוי שתי בהן המה קני כזהני

SOUTH COMPARTMENT OF THE DELHI INSCRIPTION.

(1) *The mouth of Ruin hath pleaded their cause,*
Destruction is the defence of the people, O brother;
My state and experience and that of my father shall be their hire.
These are my portion, O people, these are my hire;
My injury is my strength; as that which polluteth hath sprinkled me,
Your calamity shall be your rest; O God [*El*],
Behold according to thy burning shall be the Wrath* of the years.
That which afflicteth, this is the revelation of thy times;
If weeping be your distinction, meekly submit,
Who endureth my uncleanness as from Him, praiseth Him,
Yea, He only who smote shall be your purifier,
Who thus are His people, as He purifieth whom He afflicteth,
Lest he who is debased forget the name that is in thee.
Oh bow down, yield; He maketh the prostrate† as the excellent, yea as the excellent.
Shatter Vanity, buy Ruin, even my purification;
Go to, behold thy affliction was also with me,
That shall be your wood [or tree], O my posterity,
Your perfume, the setting of your weapon;
Lamentation is my defence, my doctrine is woe.
Your beauty shall be destruction, your mouth shall be my possession.
What shall be your trespass-offering? Even such a thing as this;
Behold it shall be even a ruin like this;
Thou shalt be regardless that it is a mere ruin-heap;
Behold what is frail is a token of ruin;
Be polluted, endure the uncleanness of ruin,
For behold, even life is but a ruin,
And lo frailty is the token of ruin;
Behold the heaps of it, behold the heaps of it,
Here are tokens of ruin, my calamity was as complete.
Why was my calamity a sea within? What is the sea?
Wandering to and fro and years of waiting for prosperity;
By the name within, ruin, the pollution of your ruin procureth purification,
The suffering thereof beautifieth those whom wretchedness hath polluted.

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* Cham or Ham—wrath, hotness, blackness.
† One who wallows as in the dust.

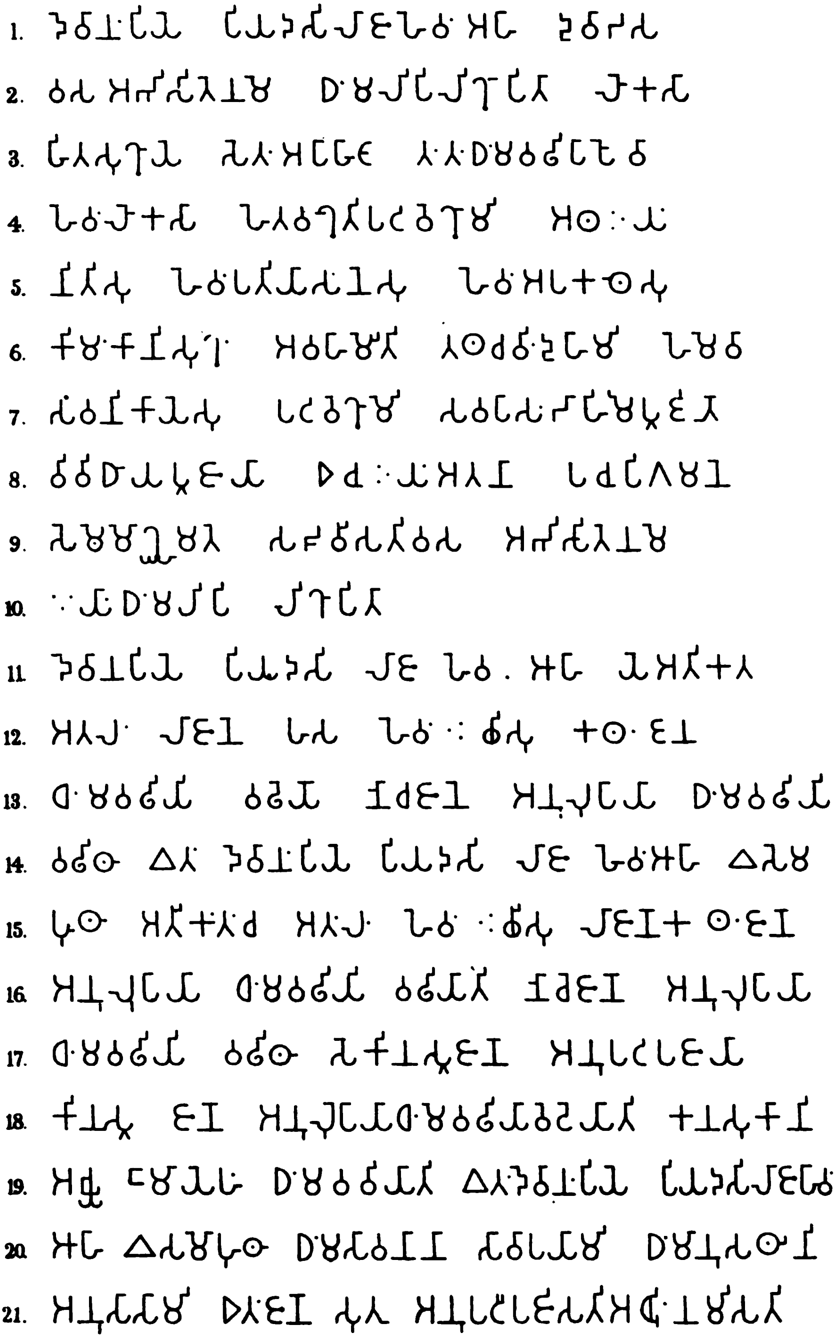
Behold the strength of Ruin is my doctrine and yours;
Ruin was my token, Ruin was my endowment,
Both that and the years of music [?] shall be yours;
And the extension of my Ruin shall be gold,
Though my doctrine, O posterity, be a heap and the smiting of my ruin.
Behold wrath [or heat] is the token of my ruin,
I was rendered unclean by the pouring out of ruin;
Wait for the acceptance of God, the shame of ruin is within;
You shall disregard the ruin, lo calamity is here a pleasant abode;
My calamity is as perfection; why is their calamity a calamity?
That which is even a ruin shall be a meditation;
Lo, O my posterity, the signs of ruin are yours;
Your tree, your fruit, is the fulfilment of every desire of my mouth;
If, O my posterity, it be yours, O posterity, the signs of ruin are for you.
You shall forget the ruin, here calamity shall be a pleasant abode.
The ruin shall be as that which maketh perfect.
Why is ruin like perfection? What is the pouring out of ruin?
His fire is that of meditation which shall therefore be like this, even ruin.
O God, my state and experience and that of my father shall be their hire;
Thou, O Ruin, art Truth to me because thou art a ruin;
I have made wrath my habitation, *O Budhen;*
These are my possession according to my idolatry.*

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* Or, as he hath sprinkled me.

EAST COMPARTMENT.

הדונם פי היה פִיד יש להעם החומה אחה דוה בשי
ו ש-אבי יש התנהם דמם לי פי לְכה פתה הלה קשה
חית שו כההי השרתם אפה חזה תם תם דמם ודי פה הפה
והחומה הלה קשה החת והכתי פזיהו כמהי אטם המים
גְהיות שו החומה פתי ישם הן שו החומה אף כהטם שו
כי ממקני שו קם או חמיתי תטמך ורן חמי החם
ושוה ניכה הי שו פזיהו כמהי שוה פשם בה פיהם פת עתה
וְוִדיי פת עם יה אכו המים אתנה פכו פי נם הן
השמה יכמהמת שבבי ושתהי ושׂ־אבי יש התנם
המים דמם לי פי לְכה פְּתה
הדונם פי הי פִיד יש לָעם החומה אחה הי אתי כת
את לם להעם הן חשה החומה מה כי שו כטמים עם הנה
דמם ודי יה והד יה הנכה עם הן אנו לו פהיה דממו די יה
ודי טמה אתם הדונם פי הי פִיד יש להעם החומה אחה
אשם
חו טמה אתי כמתמך אתם לם החומה מה כי שו לָעם הנה
כ טמים עם הנה
אנו לו פהיה דממו די יה והדיהתי הנכה עם הנה אנו לו פהיה
דממו די יה ודי טמה השרכן שו עם הנה אנו פזי פעם יה
כי נשת עם הנה אנו לו פהיה דממו די יה ו הד יתי כן שו קני
אזי זמה הי חם דממו די יתי אתם הדונם פי הי פיד יש
להעם החומה
אחה אשמה חו טמה דמם שָו נני שוה פהיה מי דממנו
שרטמיני
אנו שָׂשָמהי אתם עם הנה שָוּתו אנו פזיי פעמי שתי אוזדנן
מי שתי



EAST COMPARTMENT OF THE DELHI INSCRIPTION.

[1] *The mouth of Ruin hath pleaded their cause,*
Destruction is the defence of the people, O brother,
A shameful defilement, even that, O my father, shall be their hire.
Go on diligently expounding my *damma* [law of worship], my doctrine,
Boast of its hardness, the life of Calamity is as a ruin;
That is perfection, yea the vision is perfect;
Perfect is the worship [*damma*] that is alike the doctrine and the defence.
Boast of its hardness, the dread and the affliction of his purifying were my earnest desire;
I was rendered unclean, the waters are the lamentations [נהיות] of calamity;
My breaking shall be called the wall of defence;
Lo the Calamity is the defence, even though Calamity cause uncleanness,
For the calamity arose from my possessions;
Or rather my burning thou shalt deem thy uncleanness,
And then the hotness of the burning, and the equality of the ruin inflicted,
The calamity, shall become its purification;
As from the equality there shall be prosperity,
Through it the present breaking to pieces becomes their doctrine,
Yea and the breaking to pieces of the people of God shall be my sufficiency.
Where shall I bestow the waters, that flow out of my mouth?
Behold, even desolation shall be very desirable,
My state and experience and that of my father shall be their hire.
Go on, diligently persuade, the waters are my *damma*, my doctrine.
The mouth of Ruin hath pleaded their cause,
Destruction is the defence of the people, O brother,
Ruin is my sign, a shattered thing shall be a sign for them;
For the people, behold silence shall be the wall of defence.
Why? Because of the calamity, as the people are as those who are deemed unclean.
Behold the worship is even that of God [*Jah*], for the hand of God hath smitten the nation,
Behold the suffering thereof shall be their *Pojah*,*

---

* The religious service of the Buddhists is called *Pojah* [here God is (?)].

The worship [*damma*] is even that of God [*Jah*],
Yea, even that which hath made you unclean.
The mouth of Ruin hath pleaded their cause,
Destruction is the defence of the people, O brother,
The trespass-offering shall be the life of him who is unclean,
I [or my sign] will be as your security, I will make the wall of defence complete for them.
Why? Because of the calamity of the afflicted people,
The people are as those who are rendered unclean;
Behold the suffering thereof shall be their *Pojah;*
The worship [*damma*] shall be even that of God,
Since the hand of my God hath smitten the people;
Behold the suffering thereof shall be their *Pojah;*
The worship is even that of God, even that which causeth uncleanness,
Which is certainly the calamity of the people;
Behold the suffering thereof is the purification of him who cries out unto God;
Because the people are withering away;
Behold their suffering shall be their *Pojah;*
The worship is even that of God, even the hand of my God;
Surely calamity shall be my possession [or my establishment].
Attend, consider, the Ruin, the Burning, the worship also, are as to you those of my God;
The mouth of Ruin hath pleaded their cause,
Destruction is the defence of the people, O brother,
The trespass-offering shall be the life [or showing] of him who is unclean;
The worship is equal, O my posterity, the mouth [doctrine] of my sea is equal,
Our worship is that which hath made me unclean.
As to you, O people, the suffering thereof that is my renown [or my heaven].
Behold their calamity, I make the suffering thereof my purification perpetually,
Attend unto what I have accomplished.

The inscription on the pillar at *Allahabad* is similar to the inscription at *Delhi*, with the exception that five short lines are added at the foot of the pillar. These lines, when transliterated into modern Hebrew characters, read as follows:—

הדונם פי היה שָׁוד הננה שות וחמתה
ותוי יה אחת דתי יה הי הדויי הי דן
עם בהו בי קוה אלהם ודן הפה טמא
כי כי נני יתה הי הדוי יה הש־נני או
דתיי יהיה הדוי הי תִתיי ול־מתו כי הי

The mouth of Ruin hath pleaded their cause;
Behold thy Vanity; Equality and Wrath are alike God's signs;
God's decree is ruin, my uncleanness is ruin,
In it hath he judged the people, their God is my hope,
Even the Judge of the mouth that is defiled,
Because that thou, O Ruin, art become my garden;
As to my defilement, O God [Jah].
Those who are my posterity desire my ordinance,
The defilement of ruin shall be my endowment,
And for their dead is it appropriate because it is ruin.

Though these inscriptions express the same general notions as to the instruction to be derived from the contemplation of calamity and the destroying power, as the inscription on the rock at Girnar, yet the Delhi inscriptions contain no such direct allusion as the Girnar inscription does to any catastrophe to the influence of which the Buddhistic doctrine of entire submission to calamity and uncleanness may be traced. We find, however, reference to the fact that the father of the author of those Delhi inscriptions had substituted the making of heaps of ruin by the

people instead of offering sacrifice* in consequence of the fire of sacrifice having itself become unclean; which may be explained on the Hebrew principle, that any fire but that which was derived from the altar on which God Himself had kindled it, was not to be employed in burnt offerings. It was for despising this condition, and offering "strange fire," that Nadab and Abiram were devoured by fire from heaven. The priests were to take fire of burning coals from the altar, where it always burnt before the Lord.† Circumstances had, it appears, rendered it impossible for a proper sacrificial offering to be made, and hence the institution of presentations of broken things instead of burnt offerings, which have continued amongst Buddhists, in token of their humiliation, from that to the present time. If, then, the Buddhistic doctrine and mode of worship were devised by Godama or Sakya, he was the father of him who promulgated the sentiments expressed in the Delhi inscriptions, which therefore must have been made public immediately after the inscription at Girnar; which, from internal evidence, appears to have been produced by Godama himself, since it not only promulgates a new law and order of things, but also gives the reason for this change in the overwhelming calamity which it describes. In the inscriptions both at Delhi and at Girnar the mouth of Ruin is said to plead for the people; but in that of Girnar, Destruction is said to be their enlightenment; while in that of Delhi, Destruction is

* West compartment.

† Compare Lev. xvi. 12; Lev. ix. 24; Lev. x. 1; and Exod. xxx. 9.

declared to be their wall of defence: a difference arising probably from the fact, that Ruin and Destruction had not only raised the religious character of the people, by the religious reflections which calamity is always found to inspire, but that the state of equality which general poverty produced had proved advantageous to their peace and piety, and that their destitution had really defended them from their foes.

"The mouth of Ruin" is an odd phrase, but it is quite in keeping with the Hebrew mode of expression. As used at Delhi, it probably had especial reference to the law which required the idea of ruin to be associated with the decease of Sakya, whose relics had probably at that time been distributed in topes or sepulchral tumuli in the various districts where his religious teaching had been adopted. It is remarkable that those monuments are erected, for the most part, amidst evidences of natural convulsion, where rocks and ruins abound, as at Bhilsa, for instance. The Delhi edict, or whatever it may be called, was probably sent forth on the occasion when *Ajatasatta*, twenty years after Sakya's death, re-collected the fragments of his remains which had been distributed in different districts, and erected over them a great *stupa* or tope at *Rajagriha*. Sakya's body was burnt in a metal oil vessel, and the remains, after being worshipped by the people for *seven* days, were distributed to eight provinces, which had sought the honour of possessing some fragment over which to build a tope, around which worshippers might assemble at stated festivals to venerate their emancipated Buddha. But *Ajatasatta*, being king of *Ma-*

gadha, was instigated by his priestly advisers, doubtless with a view to centralization, to claim all the sacred relics for his own, and to make them the treasure of his own land, with all the avidity which such worshippers have always evinced for such remains. It is not unlikely that this king of *Magadha*, the immediate successor of *Sakya*, may have acquired his surname *Ajatasatta* from the very zeal with which he promoted the worship of those remains, for thereby he aspired, doubtless, to honour himself in his father's name as the setter up of Ruin; for the cognomen *Ajatasatta*, by which alone history has handed him down to us, as Hebrew, signifies this. In assigning the pillar inscriptions to *Ajatasatta*, however, I must acknowledge a difficulty, in consequence of reference to the Greeks, who are not supposed to have had intimacy with India until long after his reign. Possibly, however, Greeks may have been in India, as we know they were in Scythia, before Alexander's invasion; or possibly reference to the Greeks may have been inserted where it occurs after that period. Certainly the circumstance that they are mentioned as expelled, or compelled, in the Mattiah inscription, is against this hypothesis, and would rather point to *Chandra-Gupta*, who founded the *Mauryan* dynasty of *Magadha*, and established his sway throughout the Punjâb and from the Indus to the mouths of the Ganges, after the complete expulsion of the Greek troops of Alexander.* This was in 316 B.C. At this period the capital of India was *Palibothra*, which Megasthenes informs us was nearly nine miles in

* "Auctor libertatis *Sandrocottus* fuerat."—Justin. xv. 4.

length, and two miles in breadth, being surrounded with *wooden* walls pierced with loopholes for the discharge of arrows.* This name *Palibothra* appears to me to be an epithet rather than the real name of the metropolitan city; for, as a Hebrew word, it means "*the wonder of the separated* [*nation*]," and might apply to *Magadha* or to *Kash* (Benares); both of which were worthy of the distinction, as successively the centres of Buddhistic piety and power. As *Palibothra* was the capital of *Magadha*, it probably took different names during the various dynasties that governed that country. This, however, is the striking point in relation to those names, *Palibothra*, *Kash*, and *Magadha* are all of Hebrew significance.

* Arrian, Indica, x. and Strabo, xv., both quoting Megasthenes.

CHAPTER XV.

THE INSCRIPTION ON FEROZ'S PILLAR.

THE pillar on which this inscription is engraved is near Delhi, and is known by the name of Feroz's pillar because it stands on the summit of a large building supposed to have been erected by *Feroz Shah*, who reigned in Delhi between 1351 and 1388 A.D.* That part of the pillar which is seen above the building is thirty-seven feet in height; but it is *said* to reach the foundation, and that only one-third of the whole is visible, the building having been raised around it as it stood in its original site. Even if but thirty-seven feet high, it is a marvellous relic of antiquity, and affords an interesting proof of the skill of those who formed and erected it there; for it consists of a *single* stone of the hardest kind chiselled into a round column of the finest proportions, and polished as perfectly as any Egyptian obelisk. Its circumference where it joins the building is ten feet and a half. There is no doubt that it originally stood apart, like the pillar bearing a similar inscription at Allahabad. It seems to have been appropriated as a trophy of victory by Feroz, and he built his menagerie around it in contempt of the conquered people who venerated it.

* Asiatic Researches, vol. vii. p. 180.

We learn from *Muhammed Amin*, the author of the *Haftaklím*,* that in the time of Feroz "the most intelligent of all religions were unable to explain the literal characters engraved on it." There was, however, an inscription in more modern character below the more ancient. This has been satisfactorily interpreted, and proves to be a record in Sanscrit, to the effect that the *Raja Vigraha*, or *Visala Deva*, had in 1169 A.D., caused this pillar to be inscribed afresh to declare that the said Raja, who reigned over the *Sácambari*, had subdued all the regions of the lands between *Himavat* and *Vind'hya*. He exhorts his descendants to subdue all the rest of the world. This Sanscrit inscription terminates with the sign so well known by us, namely, the trident, which in this case represents the power and right of *Siva* to reign as the universal monarch; proving that then and there Brahminism was announced to be the dominant religion. Therefore it is to be inferred that the pillar was of great antiquity in 1169, seeing that the power of Buddhism had there passed away after a long supremacy. Indeed, such pillars had been erected to enjoin the doctrines of Buddhism on the commencement of that religion in India; so that we are carried back to about 500 years B.C. as the probable period when this pillar was first erected.

The *Himavat*† above mentioned is the *Emaus*, *Imaus*, and *Emodus* of ancient geographers: that is, the *Himal* of the Sanscrit and the *Himin* of the

* See Prinsep's Journal, No. 67, p. 566.

† Probably pronounced *Hemauth*, and hence by the Greeks *Emaus* and the Romans *Emod-us*.

Mœso-gothic, the *Hemel* of the German and the *Heven* of the Anglo-Saxon. The term *Himavat* seems to have been applied more particularly to the western portion of the *Himalaya* range, where it bifurcates and embraces the land occupied by the *Sacæ* in the time of Alexander the Great. *Vind'hya* is the name of that irregular line of hills which passes through the provinces of Bahar and Benares.

The most interesting part of the inscription recording the exploits of this *Visala Deva*, at least as it relates to our inquiry, is the name of the country over which he reigned—*Sácambari*. Now, if we look over a map showing the extent and contacts of the Roman power in the era of Augustus Cæsar, we shall light upon a name precisely similar on the north of the Rhine, extending over a considerable area, namely, *Sicamb'ri* ; it was the country of a Saxon race, and was coterminous with that of the *Mar-Sakii*,* and probably the *Saxons* about the Elbe were only another division of the same people, or in fact the very same, having shifted their position according to their habit, for the *Saxons* were on principle a roving race, and took to the neighbourhood of navigable rivers and the sea as if with a sense of inherent fitness for enterprise and with a love of the great waters. *Sicam* is but *Sácam* with a Latin spelling; the word *Bari*, or *B'ri*, is only an expletive appended, meaning *chosen* or *beloved.*

Cæsar found the *Sicamb'ri* more difficult to deal with than any other of his foes on the banks of the

* Query מרי שכי = the rebel *Saks?*

Rhine; and Tacitus says* that they could not be brought into submission but by policy; that is to say, as allies rather than as enemies. Horace thought it a compliment fit for Augustus, to say:—

Te cæde gaudentes Sicambri
Compositis venerantur armis.†

Augustus, however, never conquered them; but, according to the imperial maxim, he divided with the hope of ruling them, and so induced many thousands of them to separate from the rest and take up their abode on the Gallic side of the Rhine, where he expected the better to manage them. After this, Tacitus and other historians assert that they were exterminated; a very unlikely end, seeing they possessed multitudes of ships and boats, with which they infested the broader parts and the mouth of the Rhine. In fact, after they had received into their country the defeated *Tenchheri* and *Usipetes*, they crossed over the Rhine with 2000 horse, pursuing the Romans and despoiling them of very much booty, as Cæsar acknowledges.‡ A people that could do that and retreat to the forests or the coasts, with all their possessions, as the historian tells us, were not likely to be exterminated by the colonization of a comparatively few of their people, who, after all, only obeyed their own impulse in settling where they best found means to live and enlarge themselves.

Now, when we remember that the coasts about the

* Book ii. chap. xxvi.

† The poetic allusion to their arms is a nice turn, for the Sicambri in the west as well as the east had emblems of their worship on all their armour.

‡ Com., bk. vi. chap. xxxvi.

Elbe, and also the British isles, had the name *Sácam* applied to them at an early period in the *Puranas*, or sacred records of India, and that because they were inhabited by *Sakas*, or *Saxons*, can we avoid concluding that the *Sakii*, or *Saks*, of Germany and Saxony were akin to those known by the same name in the East? For the same reason that the country of the *Saks* of the West was called Sácam, we may reasonably conclude that the country inhabited more or less by the *Sakas* of the East at the time of the record was also called *Sácam*. The territory over which the Rajah above named held dominion extended from *Benares*, along North-Western India, up through *Cabul* as far as *Bokhara*, and was therefore known as *Sacam-bari* during his reign. There were *Sakas*, or *Saxons*, throughout his region, which was subdued by *Visala-Deva* just when the *Anglo-Saxons* were beginning to merge their distinctions under the rule of another conqueror, who, like *Visala*, belonged to a more refined offshoot of a kindred race, for the Normans also own a Saxon origin. The record above referred to informs us that the people of *Sácambari*, the *Sakas*, are the most eminent of the tribes that sprang from the arms of *Brahma;* which is only an Oriental mode of saying that the Saxons are the most energetic and intelligently-powerful people ever created, a character from which the Saxons of the West have not yet declined, and to which we are not willing to doubt their claim. As the Saxons of the West "know not when they are conquered," so those of the East, mainly represented by the Afghans or the *Patans*, possess a manliness that surmounts their

conquerors, and makes them more than a match on the field for all but their Western kindred, who ought rather to diplomatize than to fight with them.

But I am forgetting the most ancient inscription on Feroz's pillar. As it presents in ideas and expression some variations that it may be useful for our better understanding of Buddhism to observe, I proceed to give a rendering which those who are capable and inclined may themselves verify or disprove, transliterating the original, which will be found, as corrected by Mr. James Prinsep, in the Journal of the Asiatic Society of Bengal (No. 67, p. 600). My purpose here is not to discuss the correctness of the version which Mr. James Prinsep has there given, with many guesses at the possible meaning of the possible Sanscrit words of which it is supposed to consist. It is a well-known fact that neither Brahminical nor Buddhist *pundits* understand the literal language in which these pillar inscriptions are composed; for, as Mr. Prinsep himself says, "*they are neither Pali nor Sanscrit.*" By way of showing the similarity of some of the words to Saxon, I append a transliteration into English letters, only observing that where in the original I find what I deem the equivalent of the Hebrew letter ע, the mark ˘ stands over its English representative, and over that of the א, ¯. I do not regard the *h* as a letter, and therefore it appears only with *c* to mark the Hebrew *cheth.* Neither do I distinguish between *p* and *ph*, nor between *s* and *sh*, the object being not to show the pronunciation but only the Hebrew root.

INSCRIPTION ON FEROZ'S PILLAR IN ENGLISH LETTERS.

(1) Dammo bi jak'bad o'di seti āita ayam āṭ'ma ay dam sav vanani sava pi tani dammanu s-ṭmaini vi vi dani ān pi tani iza ipa pi b'chun an ăam nesim āait āat pali ajja odi samti pi chavi ṭalà chamti pi laăm capi b'chunak su pa nesit ch'as su āaita at pi am ān pita achuma caach'va capali ajja oda-ṭ'ma.

(2) ănim damma jutam ad'vanam pi ay piid ịs achuma āach āaitam oam ānuav kama an dam ṭ'ma bani caizani damma mechamata caaza dam . . . lca aza ad'vanam pi ay piid ịs laăm achuma āacha mag su pi-am niaga chani al pa pitani caayapa gani chi samti pasu m'mani sanim ām bav bi iqaal pa pita ād acasa janai piam ụdupi nani.

(3) cana pa pitani nimshi . . . pa cacala pita āpa naniam b'chun qani tet tet cala pi tani pezii aba gaay pasu muni sanim . . . ās pezii ab ag'nam vi vi dajachi su cayana japuliam chi pi laāmii chi mm-ja kasu ca iai atalak amm c'dammanu pezii petii ānu pezii pămtuti āt d' t'maam.

(4) as c-iza ad'vanam pi ay piid is achuma ācha damma-m'chamata pi amat b'chu vi ed su āaṭ'ma su ānu gachi ak su vi japaza aspu ămii tanam aqu gichi t'manam c-sava pasem ab su piak vi japaza as-sem ăt is piam c'aza anam vi japaza chachamtiti cham vababan su āăii viak su piam c'aza (5) amam vi japaza chachamtiti niga atma su piam caaza amam vi japaza chachamti nana pasam ab su piam caiza amam vi japaza chachamtiti pezi vi is iṭma pezii vi is ṭma at su at su atet mechamta damma

mechamta kam āt su aq'va vi japaza sav suka āmen su pasam ab su ad'vanam pi ay piid is laăm achavama ācha (6) ātka ānka b'chu kam cadan saga iṣ vi japaza asamma aq'va ad'vanam casava is kam au alla dan is at b'chu viadan ĕl natani natitau ṭ'ma itnani pazit chi dacu di s-asuka dal qanam pikam caaza ām nanam caadavi co malanam amam dan vasaga vi japaza apa chamtiti (7) damma padanu ṭ'ma ay dammanu pezi peti ay ās chi damma padanu damma pezii petika ja amim da-yada an saq asaqaav madav s-adavaka allu kas achuma vidi setiti ad'vanam pi ay piid is laăm achuma ācha janai chi qani ki mmi ja is duni caazani tam alak anat pezii panan tamka ānu vidi imti atan viditaka (8) vidi samti qamta pitii su su su sa aja gulu su su su sa aja viyam chal qanam ānu pezii pati ja baban sem an su capanu lak su auda sabaza ca-su sem pezii pati ja ad'vanam pi ay piid iṣ laăm achuma ācha muni sanam c-ja amyam dam vidi vidita davav chi ay va-ācal chi dammani yam niga niriti ja (9) c-tet co b'chun as-dammani yam niriti iaī u-bu ay dammani yam cu aka ās ayam amiṃ ca-asa am mani c-am mani ăm tani audi janai ām nani pi c-b'chun dammani jamini janiam c-azani niriti ja u-c-bu ay muni sanim damma udi uḍita āvi chim sa-ay botanim (10) āna laba ay pananam as-āta ay āt'ma ay amim c-iza puta pi apatica qam dan m'su li iaiak achatati tit'ma c-ānu pezii pămtuti achuma chi ānu pezii păm tam āt'ladat ālad achiti s'tavi seti uṣ abi is āt'nam amim damma libi li capa pitati āt ad'vanam pi ay ācha amim (11) damma libi āt at'ma is lat'ma bani va-iṣ ladal qani vatet caaza vijaāna ās ci laṭ'miti qasi ja.

A TRANSLATION OF THE INSCRIPTION ON FEROZ'S PILLAR.

(*The numbers mark the lines of the inscription.*)

(1) His worship, even that which I have set up, shall be glorious before me;
O Thou who art the Sea, I am rendered unclean by calamity;
[Or, thou art the sea, O uncleanness of Calamity.]
Blood is in vain, O my posterity, the equality of my doctrine shall be my hire;
We worship Him who hath rendered me unclean, yea even my Judge [*Dani*].
The suffering of my doctrine is my hire. The doctrine of trial shall sprinkle, shall beautify;
Behold the bringing in of notable ruin* is my taxing,
Even that which I have imposed;
My doctrine is the showing forth of the dew of my wrath;
My doctrine shall be to the nation as the doctrine of thy trial, O calamity [*Su*];
A parched mouth, a bowing-down, that is the calamity which shall become their doctrine;
Endure, persuade, the wall is as that declared,
According to the wonders of ruin, even that which hath caused uncleanness.

(2) O ye humble ones, our worship [*damma*] is perfect;
The mouth of Ruin hath pleaded their cause,
Destruction is the wall of the nation, O brother;
It is to them, even to them who suffer it, a desirable thing;
Behold, O my son, the worship that causeth uncleanness
Is as that which sprinkleth me.
The worship of Wrath is as that which sprinkleth,
As it sprinkleth . . . blood.
The mouth of Ruin hath pleaded their cause,
Destruction is the wall of the people, O brother Magian;
We will meditate on calamity as their doctrine,
On the grace of the doctrine, the doctrine of my hire;
So the garden of life I have set shall produce beauty,
For numbers of years shall they flourish
Since the mouth [or doctrine] that breaketh to pieces

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* Literally, wonder of ruin; the word is *pali*, signifying anything remarkable or standing out in unusual distinctness. Hence *pal* means a heap of stones in some of the Saxon dialects, and probably our own word *pile* has the same derivation. The Saxons were also called *Pali* or *Phali*.

Shall call them together within it by me;
The smoke of the grievousness of my oppression,
Even the destroying stroke, shall be their doctrine, O my offspring.
(3) Call the mouth that persuades me *Nimshi** . . .
As it is a mouth that completely persuadeth,
Surely their posterity approve my title,
The gift, the gift, hath fully persuaded me;
Go to, my recovery shall be my purification,
The numbers [or portions] of the years do flourish . . .
My purification is that of fire;
Go to, even that which maketh alive is their protection,
Calamity [*Su*] according to its oppressiveness
Shall cause them to be distinguished;
My doctrine is Life, Life from God for the nation;
Thy calamity shall be thy exultation,
Tribulation shall be as our worship [*damma*].
My purification was my breaking to pieces,
The suffering thereof was my purification,
That which defileth them I have experienced,
[Or, my foot-prints are those of their uncleanness].
(4) As it sprinkleth fire, *the mouth of Ruin pleadeth their cause,*
Destruction is become a wall of defence, O brother;
The worship of wrath is the doctrine of the dead,
The trial and the shout of calamity is the uncleanness of calamity,
The suffering thereof is thy extension, O calamity,
But the speech [lip] of my people shall be purified;
To wait the extension of their defilement shall be their hire,
According to the equality shall they prosper.
Go to, thy doctrine is Calamity;
But he whose name is hidden shall purify it;
Their doctrine shall be after this manner,
But the hotness of his wrath shall purify their trouble;
Thereon, O Calamity, build up thy wood and mine;
After this manner shall Calamity be their doctrine.
(5) The hotness of wrath shall purify even their trouble,
Calamity shall be the extension of a shining light;
After this manner shall Calamity be their doctrine,
My wrath shall even purify their trouble;
Posterity shall prosper, Calamity being after this manner their doctrine,
My wrath shall even purify their trouble;

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* *Jehu* was the son of *Nimshi* (1 Kings xix. 16). *Nimshi* means rescued from danger, *drawn out of the water.*

My purifying shall be even that which causeth defilement;
My purifying shall be even that which defileth them;
Calamity, calamity, the perfection of wrath,
The worship of wrath, is yours with calamity that burneth,
But the vanity of calamity shall purify it,
As calamity is Truth by calamity they flourish;
The mouth of Ruin hath pleaded their cause,
Destruction is the wall of the nation, O brother.

(6) Thy sign is thy suffering; in thy wisdom there are judgment and error,
Which shall also be purified by burning;
According to your equality hath he adjudged them,
Alas, the judge is both the tempter [trier] and the judge.
God hath bestowed on me his gifts, uncleanness hath He given me;
The purification of life is that of burning;
That which is thy calamity is a door of possessions;
Such is your doctrine; if posterity be as the unclean so was it decreed them;
The calamity is trouble, judgment, and error,
But the doctrine of the wrath inflicted shall purify it.

(7) The worship redeemeth the uncleanness of ruin,
Our worship is the purification of the breakings of ruin,
The worship that redeemeth is a living fire,
The worship is the purification of thy breaking, O God.
Behold the waters which he hath cast forth;
Drink of the overflowing thereof, the measure thereof is that of thy uncleanness;
Is not Kash [grievousness] the wall, even that which I have set up?
The mouth of Ruin hath pleaded their cause,
Destruction is the wall of the nation, O brother;
The oppressiveness of life is my possession,
For my judgment as that which sprinkleth me is from God.
Continue upright [perfect], the suffering of my purifying shall be thy perfection within,
He hath made the suffering thereof, even my sea, sufficient,
And thy sacred ordinance shall be even that which I have established,

(8) As my doctrine is as that which putteth to death,
Calamity, calamity, calamity shall be in their midst,
Calamity, calamity, calamity there shall be,
And a sea of suffering shall be their possession,
The endurance thereof, the breaking of God, was my purification;
Behold thereon calamity hath builded renown;
Calamity shall be a rock of habitation for thee;
I will glory in that which is thy spoil, O calamity;
The breaking of God shall be the fame of my purifying,

The mouth of Ruin hath pleaded their cause,
Destruction is the wall of the nation, O brother;
The numbers of their years shall be as God,
The waters are blood, and that which he also hath decreed
Is a living uncleanness, ruin and a devouring of life.
My worship, the sea of affliction, is my enlightenment, O God.
(9) As is the gift so is the trial of my worship; the sea shall be my enlightenment,
Though Ruin was thereby, the sea is my worship;
So likewise the sea shall be a fire [to purify],
The waters are as a sprinkling, they are my portion [*mani*],
As they are my portion, O people, they are my hire,
Or rather my injury becomes my sufficiency;
Since, O my posterity, my doctrine is as a trial,
My worship is my right hand; these injuries are as that which sprinkleth me;
God is my enlightenment, as by him ruin becomes the portions of years,
That is even the worship which also he decreed.
Alas, their life is that of ruin, O Botanim,
(10) The anguish of the heart is a ruin within them.
What thou art is ruin, I was polluted, a ruin;
The waters are as a sprinkling, nakedness shall be thy beauty.
Arise, be astonished, my calamity shall be thine,
Thou shalt thyself be rendered unclean by my terrors,
The suffering thereof was constantly my purification,
My endowment was a living wall of defence,
The suffering thereof was my purification, a perpetuity of perfection,
The birth that I have brought forth is my own dismay,
That have I made my sign and my experience shall be their hire;
The worship of my heart is as the doctrine I have propounded [or the rock I have broken to pieces]
That is *The mouth of Ruin hath pleaded their cause, O brother.*
(11) The waters are the worship of my heart, the sign that I am rendered unclean,
They are for the unclean, O my son,
They are for the poor of my establishment,
And they are bestowed as a sprinkling,
But one might endure fire for the removal of my hardness, O God.

CHAPTER XVI.

THE RELATION OF THE INSCRIPTIONS TO PROPHECY.

Does prophecy throw any light on these dark inscriptions? If there be any truth resulting from our inquiries into the character and position of the people to whom they were addressed, it is that they were the very people concerning whose dispersion so much is written in that marvellous depository of marvellous intelligence—the Bible. And I think that if we look a little curiously into the dark sayings engraved on the rocks and pillars amidst which we have been mentally wandering, we shall find very direct evidence, that the people who inscribed and perused them more than two thousand years ago, had themselves been previously described, and their peculiarities of endurance predicted. As, for instance, in Ezekiel. This prophet was sent to the captive and rebellious *Beni-Israel* (Ezek. i. 1), and when he found they were proof against his remonstrances, and resolved upon carrying out their own system of polity and religion, he seems to rise into the region of the spirit where the past and the future are equally present to the eye of the God-moved soul, and he exclaims, "Behold, a hand was sent unto me: and lo, a roll of a book was therein; and he spread it before me; and it was written within and without; and

there was written therein lamentations and mourning and woe" (ii. 10). This was the substance of the words to be delivered to the rebellious house of Israel. In bitterness, in the heat of his spirit, the prophet went to the captivity at *Tel-abib*, by the river *Chebar*, and in testimony of his anguish of soul at having such a message to deliver, he sat astonished among them *seven* days,* and then uttered the warning from God with this express commission, "*Give them warning from me.*" But this warning being useless to the rebels, the sign in relation to them is henceforth only silence. When he would have gone in and out amongst them to expostulate, they even restrained him with the strong hand; and then God spake to them by the dumbness of the prophet. Even a reprover was denied them, and henceforth lamentation and mourning and woe remained upon them as the mark of their rebellion. Lamentation, mourning, woe—קִינִם וָהֶגֶה וָהִי, these are the very words which, peculiar and specific as they are, constitute the subject matter of all the foregoing inscriptions on rock and pillar. Finding them anywhere, we could say at once, they are the marks God set upon the rebellious house of Israel. So marked are these words in themselves, and in their union, that they do not again occur together in the Old Testament, nor any one of them in the same sense or pointing in any other passage in the Hebrew language, as far as we possess it; and the last word of the climax, standing for all that is conceivable of woe, is found only in this denouncement of the prophet as addressed to the rebellious

* Observe the seven days' mourning for Sakya also.

house of Israel, the people who preferred to worship in their high-place, *bamah*, to anything he could promise to the repentant. This, surely, is sufficiently remarkable; and yet those very words, with precisely the prophet's meaning, are graven thickly in these Buddhistic inscriptions, and the last and most emphatic word translated woe, forms the very burden of them all. How can this be accounted for but on the principle that the people to whom they were addressed, had taken the impress and the stamp that God's own hand had sealed upon them? The very words of those inscriptions seem to have been seen by Ezekiel, in the roll written within and without, which the spirit-hand held before his eyes.

The largeness of the meaning of the words rendered in our authorized version lamentation, and mourning, and woe, though doubtless perfectly correct, does not quite appear without an acquaintance with the original Hebrew. Our inscriptions are like a comment to exhibit their full force. The word rendered lamentation is, in the singular, applied to the lament for the dead, but it implies the very possession of all that is deplorable. The word rendered mourning, indicates a meditated deliberate sorrow, a murmuring in self-isolation, just as it is used with all the iteration of grief in the north compartment of the Delhi inscription. The word translated woe, sometimes with its feminine termination, and sometimes without, is that which occurs most frequently in our inscriptions, and always in connexion with destruction, and calamity, and uncleanness. It is evidently the same in root and power as

the word rendered calamity in Job vi. 2; and xxx. 13. In the inscriptions, it manifestly includes the idea of woe, as necessarily resulting from what had come to pass, namely, the calamitous destruction which forms the substance of its parallel; and therefore Ruin can be its only equivalent, as I have rendered it in all the passages in italics, for it indicates that existence itself, under the circumstances, was necessarily nothing but ruin and woe.

In the allusions to the overwhelming catastrophe so emphatically repeated in the inscriptions quoted, we have, so to say, proof that the people who read them on the rocks, saw therein the fulfilment of denunciations with which they were familiar, and submitted to them with a feeling that it was their destiny to endure calamity, as the hand of God was upon them, in consequence of the unfaithfulness of their fathers, or of their own incapacity to observe the terms of the covenant on the observance of which their prosperity depended. In fact, what their prophets had foretold, they prove to be fulfilled to the letter in their own experience, and they have left us the record of its truth engraven on the rocks. Thus always has it happened that the scattered Israelites have borne testimony to the fact that their prophets spoke the words of God, who must ever remain true to the principles on which His government of Israel was founded, namely, that strict obedience to the Mosaic laws was alone their safety, and that to follow their own devices was to fall into calamity.

The prophets whose mission it was to warn the house of Israel, and to denounce those who heeded

not the warning, in foreshadowing the doom of the rebellious, appear to have perceived the natural operation and result of their peculiar delusions and predilections. While under the influence of that Spirit which sees and can reveal what *will be*, as clearly as that which *is*, or which *has been*, those prophets pictured the future of Israel in language glowing with the light of the present time, for the insight of the Spirit is that of mood, rather than of tense. Bearing this in mind, it cannot but interest and enlighten the inquiring reader to compare the words of the prophets who predicted the judgments to come upon apostate Israel, with what we know of those who, under the name of Buddhists, have, as I judge, been proved in this volume to belong to those forsakers of their God. A few passages from Amos, the prophet especially directed to address the recusants of Israel, immediately before their captivity, will suffice to elucidate the coincidence between the facts of Buddhism and the predictions of the prophet in respect to them. In the inscriptions, the frequent reference to *fire*, as the expression of the judgment endured, is very remarkable. Now, Amos says, that the rebellious Israelites shall be carried into captivity "beyond Damascus," that is, into Assyria (ver. 27), if they regard not his warning and repent. They sought Life in some peculiar sense; Life was worshipped by them at Dan and Beersheba. Hence the force of the appeal to them—"*Seek Jehovah, and ye shall live; lest He break out like* fire *in the house of Joseph, and devour it, and there be none to quench it in Bethel*" (ver. 6). The idea is this: Seek Jehovah as

the *Life*, or He will be manifested to you as the *Fire* unquenchable, fire that none can quench in *Beth-el*, that is to say, even the *house of God* will be unavailing then. Now, we see the idea of God Himself being as a fire in the inscriptions, while the prosperity sought is still supposed connected with the house of God, as in the 12th section of the Girnar inscription.

It has been sufficiently evidenced in the early chapters of this work, that the *house of Joseph* signifies all those Israelites who repudiated the house of David, that is to say, the tribes of Ephraim and Manasseh, all the Ten Tribes constituting the rebellious kingdom first established under Jeroboam (B.C. 976). We shall presently see how the worship which Jeroboam encouraged amongst the Ten Tribes bears upon some of the ideas connected with Buddhism as exhibited in the light of our inscriptions.

Another remarkable allusion in Amos is to the circumstance that silence shall mark the necessity of the time predicted—THEREFORE *the prudent shall keep* SILENCE *in* THAT *time*, *for it shall be an evil time* (v. 13). The word in relation to silence is the same from which we derive our word *dumb*, and the Buddhists that of *Damma*. Another striking allusion in Amos is to the Israelites' worship of the seven stars and of Orion, supposed by the Israelites to preside over the alternations of the seasons and the movements of the great waters. This idolatry of the Israelites gives the prophet's language a fine and peculiar significance when he exhorts them to seek Him "*who* MAKETH the seven stars and Orion, and turneth the shadow of death into morning; and maketh the day dark with

night; that calleth for the waters of the sea, and poureth them out upon the face of the earth" (v. 8). Buddhistic coins show that the seven stars at least had place in their devotional symbolism. The specific reference to the pouring out of the sea upon the face of the earth cannot be, as commentators imply, a mere poetic figure of speech—there is really nothing strictly of that kind in the Bible; what seems ornamental to truth is like the beauty of the flower, only the perfection of its essential life and development; and so the simplest minds get the clearest ideas from the word of true inspiration, because they take it to mean what it says. The prophets appear rhetorical only because their facts appear like figures to those who do not understand what they refer to; but we can see how full of meaning are the prophet's words concerning the subserviency of the waters to Jehovah's mandate when we find these words addressed to a people who, like the Buddhists, adored the waters. Their records point to the fact that their very religion as now known sprung from some overwhelming calamity in which the fire and the flood played an equal part, for both are acknowledged in their silent worship as the expression of God's mouth. This allusion to the waters is more fully carried out by Amos in the 24th verse of the chapter already quoted, where, after enumerating the woes and lamentations of those there called *the* REMNANT *of the house of Joseph*, he calls them to *let judgment run down as waters*, thus indicating that, if they did not learn righteousness, the waters themselves would prove a judgment upon them. The peculiar turns of thought throughout the pro-

phet's warning expostulation point constantly to a people whose worship, like that of the Buddhists, should be nothing but a lamentation. "Wailing shall be heard in the streets, and they shall say in all highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful in lamentation to wailing." The final signs of their utter apostacy are thus summed up—"The songs of the temple shall be howlings in that day"—"There shall be many dead bodies in every place; and they shall cast them forth with silence." "Shall not the land tremble and every one mourn that dwelleth therein?" "It shall rise up wholly as a flood, and it shall be cast out and drowned as by the flood of Egypt" (ch. viii. 2-14). Now the land referred to was not Samaria, and could only be the land to which they should be led in *that* day, when their songs of worship should be howlings of woe, a prophecy fulfilled to the letter, if, as we suppose, the early Buddhists were Israelites, and their worship of Calamity and Ruin resulted from some natural convulsion, in which their land was inundated, leaving, as we have it in the Girnar inscription, only a possession of reeds.

The prophet addresses the Israelites by their adopted names "the house of Joseph" and "the house of Isaac," and tells them that they should go to *Calneh*, or the banks of the Tigris, to *Hamath*, that is *Hamadan* or *Acbatana*, and to *Gath* of the Philistines (ch. vi.) and consider their borders, and not trust to the mountain of Samaria. Is there not prophetic meaning here? Is it not thus in fact intimated that they should yet be brought into closer intimacy with

the people of those countries. That Hamath was beyond the Euphrates is evident, from its being named with Babylon and Ava as one of the places whence the king of Assyria brought men to occupy Samaria after the Israelites were taken captive. (2 Kings xvii. 24.)

The history of Buddhism is the only history that illustrates the following prophetic denunciations from the 8th chapter of Amos:—

It shall come to pass in *that* day,
Saith the Lord Jehovah,
That I will cause the sun to go down at noon,
And will darken the land in clear day.
I will turn your *festivals* into *mourning*,
And all your songs into *lamentations*;
I will bring *sackcloth* upon all loins,
And *baldness* upon every head;
I will make it as the *mourning for an only one*,
And the end of it a bitter day.
Behold the days come, saith the Lord Jehovah,
When I will send a famine into the land,
Not a famine of bread, not a *thirst* of water,
But of hearing the words of Jehovah;
And men shall wander from sea to sea,
And shall run up and down, from the north even to the east,
Seeking the word of Jehovah,
And they shall not find it.
In *that* day the fair virgins shall faint,
And the young men also for *thirst*;
That swear by the sin of Samaria,
And say By the *life* of thy God *Dan!*
And By the *Life* of the way of *Beersheba!*
They shall fall and rise no more.*

These words are represented as applying to the people when they "shall be brought to an end" as Israel, and are expressly limited to those who should

* Dr. Henderson's translation.

"go captive with the first that go captive;" that is to say, those Israelites who occupied Samaria and were banished thence and carried into Assyria by Shalmaneser, as related in 2 Kings xvii. "The Lord was very angry with Israel, and removed them out of his sight; there was none [no tribe] left [complete] but the tribe of Judah only." "The Lord rejected all the seed of Israel and afflicted them, and delivered them into the hand of spoilers." "For he rent Israel from the house of David."*

Now, in looking diligently into history since that wonderful deportation, we can find no trace of the Ten Tribes, here called Israel, beyond the place of their exile; their actual entrance into the lands to which prophecy predicted they should go is shown us by Ezekiel, who visited them; and then their utter defection being stated, and their further scattering foretold, we hear no more of them in the records of Holy Writ, so completely is the word fulfilled in them which said they should be brought to end as Israelites and swallowed up amongst the nations. But yet the truth of the description which the spirit of prophecy gave as pertaining to them *after* their removal so to say out of God's sight, as no longer recognised Israelites, is to be indicated. We gather from the

* I would direct attention to the unusual frequency of the word *Adoni* conjoined with *Jehovah* in Amos as one name—the Lord-Jehovah. The word *Adoni* seems to have been more familiar with the tribe of Dan, and the prophet seems to urge upon them the fact that Jehovah is the only Adoni or Lord. Probably they referred this word in their worship as one associated in their minds with *Dan*, their great forefather, as containing in his name the root of the word *Adoni*. We find the word in the Girnar inscription as evidently synonymous with Jehovah, and the use of the word by the early visitors to Britain, who invoked *Sak*, was pointed out at p. 173.

general import of prophecy concerning them that they are to become so marked by the Divine Hand, before their final absorption, as to be distinguished from all other nations; and then to be scattered over the world to produce a seed that shall, together with their fathers' energy and endurance, inherit the blessings predicted for the offspring of Isaac and of Joseph. But first we are to look for the signs by which they are to be distinguished when about to be lost as Israelites and yet to become notorious as a people that shall, as Moses says of him whose symbol is the *unicorn*, *push the people together to the ends of the earth.* (Deut. xxxiii. 17.)

And where can we discover a people in the world, except the early Buddhists of Northern India, the *Sacæ*, to whom the words quoted from Amos in any degree apply?

Observe the signs which mark them. There is an order in them, as if the prophet, in his marvellous foresight of their future, were describing from the life. First, a certain day of desolation is seen coming like a tempest passing over the face of the great deep, and the things of life that proudly walked upon the waters are seen no more—"The end is come upon them;" "they are swallowed up;" the sun is gone down, the land is darkened; and yet it is still noon, and the day is clear. We know what that means—woe had fallen on perverse spirits; the ordinances of Heaven were useless to them; their chosen path had brought them to a land where God Himself seemed not to see them, and yet they are not out of his sight; no, the Hebrew metaphysics is true, and literally as the prophet says,

they are without sight of Him, they are not conscious of his presence, and in such a state the sunbeams themselves are darkness.

What the prophet Amos predicted Ezekiel saw commencing in the actuality of Israel's experience; the day of darkness and the end foretold on Israel, Ezekiel announces as at hand. His words are specific and definite—"An end is come; *the* end is come; it watcheth for thee; behold it is come." "Behold *the* day, behold it is come; the warning is gone forth." The whole of the 7th chapter of Ezekiel points in each particular to the fulfilment of the woes which the preceding prophets, sent especially to the Ten Tribes, declared should come upon them. The very forms of the trouble are specified in terms similar to those in our inscriptions. The renunciation of all property is thus described: "Let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof. For the seller shall not return to that which is sold, although their life is yet among the living; for the vision is touching the whole multitude thereof, which shall not return." In short, Ezekiel furnishes a complete exposition of the earlier prophets in respect to the doom of the rebellious Israelites; but I would direct attention particularly to the word used to designate their mourning;* namely, *homoth*, the plural of the very word so peculiarly significant among the Buddhists, that it is the initial word of their perpetuated prayer, and without which all their *mantras* and incantations would be deemed unavailing. "*They shall gird themselves with*

* Chap. vii. 16.

SACKCLOTH, *and* HORROR *shall cover them; and* SHAME *shall be upon all faces, and* BALDNESS *upon all their heads.*" "*The* KING *shall mourn, and the* PRINCES *shall be clothed with* DESOLATION, *and the hands of the people of the land shall be troubled.*" "*And they shall know that I am Jehovah [the Lord].*" "*My wrath [or burning] is upon all the multitude thereof.*"

Now, all these predictions are literally fulfilled in those Israelites whom we have proved to have become Buddhists, and who assumed desolation, death, uncleanness, and wrath as the very essentials of their worship, which was but a dumb adoration of the calamity that fell upon them, as the inscriptions so abundantly exhibit. Are they not, then, the people of whom Hosea said: "*Rejoice not for joy as other people.*" "*Their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted!*"

Recurring to the passage quoted from Amos, it might be shown how closely the words describe the worshippers of Buddha. Their festivals are mourning; their songs are lamentations; all who are devoted to the service of Buddha adopt sackcloth as their clothing, and baldness is on all their heads. The bald-headed devotees of Buddha are sons of Sackcloth, and the ordination of the priests is to this day a refinement of austerity; since, according to the *Karma Wákya*, or Book of Ritual, they are required to wear a robe of filthy rags, and subject themselves to every form of degradation. But I conceive that, in reference to the *sin of Samaria*, and the oath connected with it, we have a clue to the monastic institutions of Buddhism, and to much that is obscure in its ritual and expres-

sion. The language of the passage (Amos viii. 13, 14) is exceedingly remarkable, and commentators are quite at a loss for an explanation of the terms employed. Our knowledge of early Buddhism, as presented in the inscriptions on the rock at Girnar and the columns at old Delhi will perhaps throw some light on them. It is evident, in the first place, that the sin of Samaria pertained especially to some vow binding on virgins and young men. Now, what can the fainting of "the fair virgins," and the failure of the young men signify, but that the oath assumed by them involved them in a surrender of their natural hopes and endearments as men and women? What could this sin be but a vow binding them to a course of life inconsistent with God's natural laws; in short, a vow of celibacy? The literal *formula* of the oath is, "Thy God, Dan, liveth," "The way of Beer-sheba liveth;" or perhaps, rather, "Thy God, Dan, is Life," "The way of Beer-sheba is Life." I conceive that the *formula* is a declaration of their readiness to devote their life to the idolatrous worship established at Beersheba, which was probably similar to that which Jeroboam set up in Bethel and in Dan; when, having made golden calves, he erected them in the high places there, and said, "Behold thy gods, O Israel, which brought thee out of the land of Egypt." (1 Kings xii. 28.) In addition to his adoration of the sacred heifer, the hosts of heaven were probably also worshipped, and, together with a kind of nominal acknowledgment of Jehovah, the peculiar rites of Astarte, the goddess of the Zidonians, called the Queen of Heaven by Jeremiah (xiv. 18), were also

observed. This latter form of idolatry was introduced by Solomon, but principally encouraged by Jezebel. (2 Kings xxiii. 13; 1 Kings xviii. 17.) That the worship of the heavenly host was connected with this idolatry is evident from ancient coins, on which the sun, moon, and seven stars, with thunderbolts, are represented, together with Astarte as a robed female bearing a double crescent on her head. Astarte is probably the same as Astrea, the daughter of Jupiter and Themis, the goddess of justice amongst the Romans, now represented by *Virgo* in the Zodiac, and known by the Buddhists in China and other countries of the far East by the very name which Jeremiah applies to her—the Queen of Heaven. In certain Buddhistic coins we find the moon, the seven stars, the thunderbolt, and the heifer depicted. But the point of interest, in relation to the sin of Samaria, which involved the especial service and suffering of virgins and young men, is the fact that those devoted to the Queen of Heaven, like those of Rome devoted to the Virgin, were bound to celibacy. Now, that a similar vow to a queen of heaven is conjoined with the worship of Buddha in many parts of the East, is well known; indeed, in all countries professing Buddhism, the priests are sworn to a life of celibacy, and the number of nuns is enormous; so far, at least, fulfilling the prediction concerning Israel in *that* day of utter defection, that "the fair virgins do faint, and the young men, also, for *thirst*." In respect to Buddhism, as presented in our inscriptions, we see the peculiar force of the word *thirst*, for the whole system is described as a *thirst*, which I conceive throws con-

siderable light on the fact that Amos lays such otherwise inexplicable emphasis on the word *thirst* in connexion with the oath of devotedness to the life of the way of Beersheba, the sin of Samaria. If we consider that Astarte was a personification of justice, the appropriateness of that worship to those who boasted of their descent from *Dan*, and probably venerated and adored him as their God and their life, will be evident; for in that name *Dan* they included the idea of the Great Judge, according to the significance of the name, which we see also in Buddhism, since *Dan* is one of the three names of Buddha given in the inscriptions both at Girnar and at Delhi.* It is worthy of observation, that *Life* is associated with *Dan* in the inscriptions in a manner very similar to that in which they are associated by Amos when alluding to the oath of those who swore by the sin of Samaria. There is evidently reference to some custom, a knowledge of which is necessary to a full understanding, or even a correct translation of the passage quoted from Amos.

We might dwell on the casting forth of the dead with silence, they being neither burned nor buried, as a sign of the end on Israel foretold by the prophet Amos, and point to that part of Tibet where Buddhism earliest prevailed, and where the custom is retained to this day. Indeed, very many particulars of comparison between the remarkable predictions of the prophets, and the equally remarkable religion, polity, and social usages of the early Buddhists, might be followed out with interest, and perhaps with in-

* See Girnar Inscriptions, sect. 9.

struction; but probably enough has been indicated for the fulfilment of the purposes contemplated in the present volume.

It is pleasanter to turn to the final end of the scattered seed of Joseph,* for the Word which we hold fast has said, "I will save the house of Joseph, and will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it and be glad; their heart shall rejoice in the Lord." (Zech. x. 6, 7.) Zephaniah, who addressed the Ten Tribes immediately before their captivity, predicts a time of final gathering after the consummation of judgments: the assembling, however, is not to be in any particular locality, but in the spirit of the new covenant. "For then," says God by the prophet, "will I turn to the nations a pure language, that they all may invoke the name of Jehovah, that they may serve him with one accord" (iii. 8).

* All the terms applied to the Ten Tribes by the prophets Amos and Hosea are applied to themselves by the Afghans; namely, Beni-Israel, the house of Isaac, the remnant of Joseph, the house of Joseph, they of Ephraim, the remnant of Israel, &c.

CHAPTER XVII.

THE SAXON DERIVATION AND DESTINY.

THE peculiar interest of the inquiry concerning the origin of Buddhism and the dispersion of the Lost Tribes arises from the circumstance that we can trace our connexion with both; and that by the inquiry those who belong to the Saxon family may be induced to consider their own standing in relation to the prophetic spirit, and to the predictions in which their own history has been foreshadowed by the marvellous images thrown upon the roll of inspiration from the Divine all-seeing Mind, through the medium of minds operating like our own, and employing written words to convey to others a perception of their visions. The demonstrated connexion of the Buddhists with the Israelites and both with the *Sacæ*, and the *Sacæ* with the Saxons, brings home to ourselves the prophecies that relate to the struggles, "the sufferings, and the glory that should follow" the scattering of *the house of Israel.* This is the term or title applied to the Ten Tribes, who were to be *sifted* among all nations (Amos ix. 9), and with whom a new covenant is to be made; but it is the *house of Joseph* to which especial earthly blessings are to come, "the precious things of the earth, and the fulness thereof;" "the good-will of him that dwelt in the bush." It is

to the descendants of Joseph that these words apply: "His horns are the horns of a unicorn; with them he shall push the people together to the ends of the earth;" that is to say, the descendants of Joseph shall prevail over all opposition; the horns are the emblems of their power, for "they are the myriads of Ephraim and the thousands of Manasseh." (Deut. xxxiii. 17.)

It would best become our Saxon temperament to profess, like the Buddhists, to be ready for all kinds of self-sacrifice and abnegation; only, however, that we should be special favourites of Heaven after all; so that, if we are to deem ourselves descendants of any part of the Israelitish family, we should doubtless put in our claim for the inheritance of Joseph's blessings; and certainly, if we possess any indications of our descent from such a lineage, it is in the heritage we really hold by right divine, being blessed alike "for the precious things of heaven, for the dew, and for the deep that croucheth beneath;" "for the chief things of the ancient mountains, and for the precious things of the lasting hills." And it is possible that we may discover in our family armorial bearing, so to say, together with the collateral evidences of our pedigree, that we do belong to the family of him whose "horns are the horns of an unicorn." This expression is very striking and remarkable. Those who are best acquainted with the Holy Scriptures of the Hebrews are most thoroughly aware that they are constructed on those strict principles that all unmeaning use of terms is entirely excluded, and that wherever any peculiar and specific language is employed to describe a fact, whether historic or pro-

phetic, there exists specific and peculiar reason for its employment; and, therefore, this unique mention of the creature called a unicorn, must possess a unique significance.

When we reflect that all the nations most prominently presented in the Bible, in connexion with prophecy, were symbolized by emblems derived from the forms and habits of living creatures, such as those applied to the successive empires by Daniel, and to the Israelitish tribes by Moses and the other prophets, we may not be presumptuous in believing that the lion and the unicorn are not accidentally associated with the ensign of the Saxon nation. It is true that the *horse* was the ancient ensign of an English or Saxon clan, and is still borne in the arms of our royal house, and the lion belonged to the Franks of northern derivation, while the bear pertained to some of the Goths, all alike from the East; yet the *horse-stag*, or large antelope, apparently combining in it some of the attributes of the horse, was the origin of the *unicorn*, and so called of old; and this was the symbol of one of the divisions of the *Sacæ* in Northern India more than two thousand years ago; this also was the emblem of the tribes descended from Joseph, and this is our emblem. The young lion passant and rampant is the symbol of Dan, with which the tribes of Ephraim and Manasseh were associated; and these tribes, as the offspring of Joseph, are declared to be symbolized by the unicorn. May not this heraldry of ours, coming down as it does from an antiquity beyond record, be in itself evidence of our derivation from those united sources? We cannot now enlarge

upon the evidence which could be presented to show that the Danes, who have blended with the Saxons in our land, were really Danites, whose characteristic of old was their maritime enterprise, for they occupied the coast and "dwelt in ships." It is enough that we have blended, and that in the East to which we have traced our origin, we have also traced the emblematic living creatures upon our united national standard. But, as collateral evidence in support of the facts already offered of our descent from the house of Joseph, our possession of the emblem of that house as our ensign from time immemorial is no mean argument in favour of our right to it, especially as we find no people who ever so employed it but the Sacæ of the East, from whom we, as a branch of the same great family of peoples, have derived it. If we are not of the race signified by it, unique as it is, our possession of it is most unaccountable. The language of the Hebrew, in the text in which the unicorn is mentioned, is so remarkable, that our translators deemed it necessary to deviate from their rule in rendering the passage; and instead of abiding by the literal sense of the original, altered its construction, as if to make a better sense, for the original seems to contain a contradiction in terms, but which, indeed, only thereby becomes the more expressive. The Hebrew reads, "His horns [Joseph's] are the horns of an unicorn;" but our authorized version is, "His horns are like the horns of unicorns;" thus altogether overlooking the idea conveyed in the context, that the union of the powers of Ephraim and Manasseh is expressed by the seeming union of two

horns into one, as seen in the conventional representation of the antelope, meant by the word unicorn, and which in ancient monuments always appears in profile. The creature's name in Hebrew signifies also high, precious, sublime; but, as the name of an animal, it is doubtless correctly rendered in the Septuagint version by *monókerōs*—single-horned. Bochart regards it as the *oryx*, or long-horned antelope; but, whatever its derivation, we Saxons, like the Sacæ of the East, have the unique symbol, together with the lion; and the two together there, as here, signified the united blessings similar to those uttered in the names of Dan and of Joseph upon their descendants, by the mouth of Moses, the seer of God.

The earliest period of the Saxons' appearance in Britain is not known, but there are indications of its being much earlier than authentic history affirms. In the Sicambri of the Maine and the Rhine of the Augustan age we found the name of a people connected with the Saxons, and the same name also in Northern India, which was associated with the Sacæ; thus, with the aid of other incidental notices, sustaining the conviction that the Sacæ and the Saxons were identical in their origin. So in the time of Cæsar's invasion of Britain we find a people bearing a name precisely similar to that adopted by the Buddhists in the most ancient period of Indian record, and even now lingering among the higher class of religionists in Northern India, and tenaciously held by them as a peculiar mark of distinction. This name in the early period of Sakian dominion in that land, pertained to the people holding that dominion, and extended over

a very wide range of country, as we discover from the circumstance that the name is employed as a distinguishing characteristic in the rock-records already so largely quoted, and which present the name in the same language in Afghanistan and in Cuttack; that is to say, from one side of Northern India to the other, more than a thousand miles apart. The name is *Cassi* or *Kashi*. The orthography and derivation of the name is doubtful; but that in the East, if not in the West, it belonged to a people who used the Hebrew language or a Hebraic dialect, and who boasted of their unyielding endurance under difficulties as their distinction, it is very likely to have been derived from the Hebrew word which meant hardihood. However that may be, the name is sufficiently remarkable to surprise us at its application to a people in Britain when Cæsar invaded it, did we not know from Druidical record that a people using Hebraic language did visit Britain when Druidism was the dominant religion there, and prove their connexion with the Sacæ and the Buddhists of the East alike by their language and their religion. That the *Cassi* mentioned by Cæsar* were not natives of Britain, but warlike and powerful invaders, is indicated by him. They were probably derived from the *Chauci*, who were also called *Endia-bonè* in the German of the middle ages. *Endia* is evidently *India*, and *bonè*, a Hebrew word, means sons. These were the earliest German denominations of the people ultimately known only by their generic title of Saxons, who always boasted of their *As-khan*, that is, Asian prince. An

* Com. bk. v. chap. 20.

old MS. in the Vatican states that they came from (1) *Esco* or *Yisico* (Isaac?), (2) *Armenius* (Armenia?), and (3) *Ingo* or *India.* The *Cassi-terides* were probably peopled by *Cassi.* Strabo describes the people of those islands as wearing "long beards, black cloaks, tunics reaching to their feet, and girt about the breast," a very Israelitish style of habiliment. Some of the "Eald Seaxam" were called *Buri* (the chosen), a name conjoined with *Sacam* in the *Sacam-buri.* Some were called *Phali*, hence Westphalians and Eastphalians, from whom came the Anglo-Saxons. All these names were also applied to the Oriental Sacæ; can we then doubt the origin of the Saxons, seeing that they also worshipped Godam? *

We are anxious to discover every possible trace of people having signs of connexion with the *Sacæ*, because they will again be connected together from one end of the earth to the other, if, as we believe, they are remnants of the Lost Tribes, for to them the promises of prophecy yet to be fulfilled in an especial manner belong. They are to be brought into the bonds of the new and everlasting covenant, and to become the means of the regeneration of the world under the operation of that faith which shall cause them to co-operate with the Almighty in obedience to his laws, both natural and spiritual. They are all to become Christians, so far as to stand out in that name distinct from all the other nations, with a mutual understanding of their relationship to one

* See Mengel's History of Germany, and Latham's Ethnology of the British Islands.

another, and with power to encompass the earth with their influence.

Let us, therefore, see what signs at present exist of this wonderful upspringing of the scattered seed which, as the prophet affirms, has been "sifted" over the countries. We are to look for these people where our own influence extends, and see who they are who are most ready to be attracted to ourselves as bearers of the glad tidings of good-will towards man and glory to God in the highest, according to the angels' carol at the birth of Him whose right it is to reign.

The Goths seem to be but a mixture of the refuse of the Sacæ with the old Pali or Philistines of the East, and their mission is fulfilled in metaphysical wranglings with wrong-headed heathenism and the Roman and Greek admixture of mythology with the Gospel. They are not distinguished but as a power so far influenced by the old Saxon and Israelitish temperament of indomitable obstinacy as to qualify and subdue the Roman remnants of the old iron rule, as to form new kingdoms called Gotho-Roman, but which partake of the clay commingled with the iron in the feet of the image in Daniel, and are therefore so easily disposed to fall to pieces when smitten by the stone cut out of the mountain—that is to say, the Saxon race and the Saxon principle of free government and worship. The Gothic races have been, however, the providential allies of Saxons from time immemorial, and will remain to the end their helpers against the inroads of old despotisms, whether in the form of priestly superstitions or of imperial assumptions. Space is not left us to adduce all the evidences

of the truth of this assertion, and it must suffice to appeal to facts now patent to the world in proof of our standing in relation to our German cousins. Without all controversy prophecy points to a period which seems to be at hand when the race which drew their life-blood and their beliefs from the grand patriarchs of faith in God and patient endurance of His will, which has been scattered over the earth as a seed to fructify in blessings to all lands, shall again stand out, after a long obscuration of their pedigree, as the very people to whom the promise of a numberless increase and a large prosperity under accumulated troubles was given. They shall be taken one by one into the new and everlasting covenant, and at last unitedly appear in possession of a world-wide inheritance, "pushing the nations together to the ends of the earth," and bringing the blessings of the best policy and the highest revelations to bear upon every people. And now, if the occasion permitted, it might be shown that the Saxon race who seized the word of faith and reformation with a full recurrence to the testimony of the Hebrew Bible and the Hebrew Christian Covenant, on which to stand and erect the rights of man, are being separated from all other people by the out-speaking freedom of their spirit, the liberality of their institutions, and their indomitable protest against all despotisms, whether secular or spiritual. The hand of the Almighty, in shaking the foundations of European kingdoms pertaining to the Greek and Roman Churches, is bringing out the Saxon element from its admixtures and vindicating the Bible as the strength of those who make its doctrines

"part and parcel of their laws." And they will gather to their own creed the remnants of the same seed scattered over the far East, for they too will receive the Bible, and that from the hand of their brethren of the West, who are bringing the ends of the earth together, and pushing the nations aside that would obstruct them.

If we look into the East for traces of the people akin to the Saxon, we shall find them by the same signs by which we discover our own relation to the early Buddhists and the Lost Tribes. Of the Afghans enough has been said elsewhere and by abler writers; but I would conclude this long and yet too hurried research by pointing the attention of the patient reader to an obscure people who bear in their traditions, their appearance, their customs, their expectations, and their readiness to receive the Holy Scriptures, plain indications of their descent from the scattered and yet preserved seed of Israel. I mean the Karens, some notices of whom will not inaptly furnish us with opportunity to introduce allusions to other people bearing interesting indications of the like relationship.

CHAPTER XVIII.

THE KARENS AND THEIR TRADITIONS.

CHRISTIAN missionaries are not the less the lights of the world because witlings and worldlings, overlooking the power with which they work, are apt to deride their seeming insignificance, suspect their sincerity, or fancy their faith a mere fanaticism and their simplicity but a foolishness, calculated only to disturb the policy that would make a market of heathenism and ignorance. These are the persons, however, whose position and pursuits bring them directly in contact with the souls of men, and from them we gather all the particulars concerning the interesting people of whom it is my purpose here to speak. Mr. Mason, an American missionary, was the first to make us intimately acquainted with the Karens, he having laboured amongst them in Tavoy and neighbouring parts in Tenasserim, which formerly belonged to Birmah, but are now ceded to the British. Their habits and peculiar readiness to listen to the Gospel strongly excited Mr. Mason's curiosity to learn all he could of their antecedents, and the result was the publication of a little work concerning them containing a large amount of very interesting intelligence.* But before pro-

* The substance of the work referred to is found in the Calcutta Christian Observer, 1835, and from this my quotations are taken.

ceeding to consider what Mr. Mason relates of the Karens, a few observations or facts derived from other sources may enable us the better to connect the Karens with the *Sacæ;* for, if this connexion can be shown, the peculiarities of the Karens will in a great measure be accounted for. First, it is evident that the Karens are a conquered people. The inquiry then arises, when were they conquered, and what was their condition previous to that period? The history of Arracan, compiled by the *Mughs* or *Magi* of that country, mentions an empire under *Kowalea* which in 530 of our era extended over the whole of Ava, Assam, Siam, and part of Bengal;* and it is stated that afterwards his dominion in Birmah was destroyed by the Birmese,† and the inhabitants of that country were either enslaved or driven into the mountains and forests. The condition of the Karens is then accounted for by the records of the land in which we find them. They are the remains of a nation once possessors of Birmah. It is stated on the same authority that two brothers, one named *Amra The*, and the other *Amra Kho*, came from the Kaladyne hills and became mixed with the royal race of Arracan. The people to which these brothers belonged were known as Ehom or Ahom. Now, it is especially worthy of remark that a people of the same name once ruled in Assam, and that their religion was the purest form of early Buddhism, as we learn from the remains of their religious records known to the

* *Vide* a Sketch of Arracan, by T. Paten, Asiatic Res. vol. xvi. p. 353.
† The Birmese afford every evidence of their Malayan origin.

curiously-learned amongst Orientalists. Then, again, the word *Amra* points to the fact that, instead of two brothers being signified by *The* and *Kho*, two tribes or classes of people are meant, for *Amra* is an Arabic if not a Hebrew word, and as now used in Arabia signifies expressly *The Tribes*, that is, the Hebrew Tribes. The terms *Thé*, or *Thai*, and *Kho* indicate that one class was free or unrestricted, and the other bound by vow—a mark of distinctions known alike to the Israelites, the Buddhists, and the Karens. The *Shans* (or *Shyans*), who occupy great part of Laos and Siam, as well as the bordering districts of Birmah, call themselves *Thé* or *T'hai*. Now, in personal appearance, customs, and language the Shans and the Karens are shown to be but offshoots of the same stock; and here it is important to remark that the *Laos*, the *Shans*, and the people called *Ahom* are, or originally were the same, and once held Assam and Bhotan under their dominion.

From the language of the Girnar inscription, sect. 6 (p. 275 *ante*), we should infer that Bhotan, Anam, and the island of Hainan were converted by *Godama*. Laos and Ahom belong to Anam, that is, Cochin China; and it appears that all those places were formerly united under one Buddhistical government. *T'hai* is the native name of the Siamese, and their chief divisions are Laos, Shyans (or Ahom), and Khamti. Their general complexion is light brown, their hair is black and abundant, the nose not flattened. The original conquerors were *Ahom*, the alphabet *Ahom*, the language *Ahom*. The literature of this language, preserved in the books of the Assam

priesthood, is remarkable for the entire absence of doctrines that are expressly either Buddhist or Brahminical;* which may probably be accounted for by the circumstance asserted in the Buddhistic annals, that Godama or Sakya himself instructed the Bhots and Assamese; so that of course there would be no reference to himself as the Buddha to be worshipped—a doctrine not inculcated until after his death. The antiquities existing in Assam prove that it was formerly occupied by a people very superior to those now holding it, who certainly are incapable of constructing works like the handsome bridges of stone which with noble arches span some of the rivers, and the erection of which the present inhabitants attribute to the gods in an ancient period called by them the time of the kings.†

Now, looking at the words *Laos* and *Ahom* as terms applied to the same people, we obtain a very significant indication; for, supposing we wrote Laos in Greek letters and Ahom in Hebrew, we get two words that mean the same thing, namely, *the people*, or nation—the term especially applied to the Hebrews by themselves. If we remember that the *Sacæ* and the *Buddhists* were driven from North-western India by their Hindoo conquerors into Assam and Bhotan, and Greek converts were known to be mixed with them, two undefined names of people—*Laos* and *Ahom*—may be easily accounted for; and their strange connexion with the Karens, at least in the north of Birmah, is explained, since the *Ahom* or *Ehom* was the designa-

* See Latham's Natural History of the Varieties of Man, pp. 21 and 22.

† American mission.—Maga.

tion of the races mixed with the royalty of Arracan, and opposed to the pretensions of the King of Ava* at a very early period of Birmese history.

I claim, then, for the Karens a right to Birmah as the preoccupiers of the land, not as conquerors with the sword, but with the doctrines of a people originally instructed by revelation; and now I will proceed to prove this by their own traditions. These people are scattered over twelve degrees of latitude. On the river Salwen they maintain a degree of independence, but in all other parts of Birmah they are in a most depressed condition. Besides the name of Karens, they very tenaciously hold their right to a name of sacred import to them, that is, *P'lai.* Now, the similarity of this denomination to that of *Pali*, which we know was the appellation of the early Buddhists, whose capital was *Pali-Bothra*, and that the name with the Buddhists, the Karens, and the Hebrews signifies separated and distinguished, we can scarcely avoid believing that it sprung from the same origin. In Pegu they are called *Kadumi*, the Hebrew for *ancients*.

But the Israelitish characteristics are fully seen—1st, in their domestic habits; 2ndly, in their personal appearance and dress; and 3rdly, in their religious traditions and expectations. Notwithstanding that oppressors insist on their confining themselves to the laborious cultivation of the land for the sake of drawing taxes from them, they are really higher in their domestic civilization than almost any people

* This name reminds us of the Hebrew word *ava*, and of the city and district of *Aven* in Samaria.

of the East, for their women hold the same position among them as ours with us, and there too prove themselves worthy by their virtue and intelligence. This higher character of the women doubtless arises from the nobler ideas of the men with respect to the domestic relations. They regard polygamy as a sin, and honour the wife and mother as entitled to rule alone in her department of the household. Their general morality is superior, except with one dire exception, namely, their intemperance. This, however, is not as with our sots, the degradation of a daily madness, but is only exhibited in honour of visitors and in their festivals. Their hospitality to strangers of every class is extremely generous.

Their houses are better arranged for preserving the decencies of life than amongst our poor, for they always contrive to have several apartments for cooking and sleeping, while one more open and larger is reserved for visitors, or, in their absence, is used for spinning or other home-work.

Their industry is evinced in the fact that from the soil they raise large supplies for themselves and for the market. *Their personal appearance and dress* are Jewish. Mr. Mason says their Jewish look cannot fail to strike any one. They have a saying with regard to the wearing the beard which sufficiently indicates their distinction from the people of the same land—"A man with a beard belongs to the race of ancient kings." No people ever honoured the beard more than the Hebrews, but the Birmese pluck out their beard.

Their dress, as Mr. Mason observes, may be de-

scribed in the words of Jahn concerning that of ancient Hebrews. The tunic of the men is embroidered in the weaving, but that of the women with the needle, as it was with the Hebrews as far back as the time of Moses. Their clothing is in all respects dissimilar from that of the Birmese.

The derivation of their language is said to be unknown, but I find from Mr. Brown's vocabulary that about a fourth of their words are Birmese, and the rest mostly like the Singpo and Jili, which is just what might have been expected from their associations, in the absence of any literature among them. Yet there is this remarkable peculiarity in their speech—their words always terminate in a vowel, thus imparting a mellifluous tone to their words, greatly distinguishing it from those of other people of that country. This, again, connects them with the Pali, and also with the Bhotans and the Ahom, whose language was likewise so distinguished; indeed, the Karens have many words in common with those people, especially in relation to religious ideas; a circumstance that confirms the notion that they had a common origin.

The most striking of their sacred words is their name for the Deity, that is, *Yoowah*, a word precisely similar to that in the inscriptions of Girnar and Delhi. The importance of this word may well detain our attention awhile. *Javo*, evidently a contraction of Jehovah, is the word signifying the Supreme in Tibet and Bhotan. The singular term *Owah-n'chu* is also used to designate the Deity amongst the intelligent Lamas of Bhotan; a term which, re-

garding *Owah* as equivalent to Jehovah, being indeed the same word without the initial, in Hebrew means *the Lord is his guide.* When a Lama of Bhotan was asked why he did not bow the head or even look at an image, he replied, "*Owah* is all around my head, and it is not right to bow before images, as if he were more before than behind me and everywhere."* When we consider this reply in conjunction with the fact that in Bhotan the image of Buddha is shut up out of sight, within a tomb-like shrine built in the form of a parallelogram, like the Hebrew temple, with the sides opposite the cardinal points, we find a two-fold indication that the worship taught of old in that country repudiated idolatry and pointed to Him who fills all space. When God revealed Himself to Moses He said, "This is my name [*Jehovah*] for ever, and my memorial to all generations." The presence of this name in the worship of any people is, then, a notable circumstance. We have traced it to the Sacæ and Buddhists of Northern India, Tibet, and Bhotan, and also among the Karens. Are not these people, then, interested in the promises connected with those who revere that name? Wherever this name is recorded God says he will bless those who use it in supplication. (Exod. xx. 24.) The triple blessing on Israel is thus declared: "And they shall put my name on the children of Israel, and I will bless them." (Numbers vi. 23.) This name is to be dreadful among the heathen. (Mal. i. 14.) In sanctifying this name the seed of Jacob is to be preserved from

* Account of Bhotan, by Kishen Kant Bose, Asiatic Res. vol. xv. p. 128.

utter shame. (Isai. xxix. 23.) In this name those who erred in spirit should come to understanding, and the murmurers learn doctrine. (Isai. xxix. 24.) In this name the wisdom of God's providence is to be justified. (Isai. xli. 25.) The multitudes brought through the fire calling on this name shall be heard. (Zech. xiii. 9.) This name, then, will guide us to the remnants of Israel.

The traditions of the Karens are the most striking indications of their Israelitish origin: but even their corrupt usages indicate the same. Thus, although acknowledging the Supreme, they, as the corrupt Israelites did, propitiate evil spirits. They are divided into two sects, one sacrificing hogs and fowls to evil spirits; but the other, called *Purai*, will not sacrifice to those beings, and regard hogs with detestation. They say that formerly they offered oxen in sacrifice. They account for their use of the bones of fowls for divination in a singular manner, asserting that God (Yoowah) in ancient times gave them *his word written on leather*, but that the family to whose custody it was committed having laid it by on a shelf, a fowl scratched it down, and it was destroyed by swine. This gave rise to the employment of the bones of the fowl for superstitious purposes. Compare with this the sacrifice of fowls by the Yezidees of Koordistan, the worship of the cock by the Assyrians, and the offering of the fowl, male and female, as an atonement for man and woman, by Jewish families in the East.* Socrates, too, desired a cock to be sacrificed to the

* See Narrative of a Mission to the Jews from the Church of Scotland, p. 405.

god of health, as if to express his hope of well-being after death. This form of sacrifice amongst the Karens connects them, therefore, with other people than those who surround them, as does, also, their employment of wizards or prophets to curse their enemies, as Balak employed Balaam, though they acknowledge a traditional law forbidding the practice, and their saying is, "Curse not, lest you curse yourselves."

They praise their Maker in these words:—

> "He was in the *beginning* of the world;
> God is endless and eternal;
> He was in the *beginning* of the world;
> God is unchangeable and eternal:
> He existed in ancient time at the *beginning*."

Now, remembering that they call the Creator *Yoowah*, or Yoovah, we cannot avoid connecting this hymn in praise of his power with the words of the seer, who, with the sublimity of simple truth, lays the foundation of all faith in the grand words—

> "In the beginning God created the heavens and the earth."

But the original of the Karen thought is more plainly manifest in the following passages of tradition obtained by Mr. Wade, a missionary, from a Moulmain Karen, who had no knowledge beyond what he acquired amongst his own people:—

> "God created heaven and earth. The creation of heaven and earth was finished.
>
> "He created again, creating man. At first he

created earth, and then he created man. The creation of man was finished.

"He created woman. He took a rib out of man, and created again, creating woman. The creation of woman was finished.

"He created again, creating life. Father God said I love my son and my daughter, I will give them my great life. He breathed a little of his life into the nostrils of the two; they came to life, and became real human beings. The creation of man was finished."

In similar language the creation of food and drink, water and fire, quadrupeds and birds, is described as *finished*. Comment is unnecessary.

They account for the origin of death thus: "In the beginning God, to try man, created the tree of death and the tree of life, saying of the tree of death, Eat it not." "But man disobeyed and ate fruit from the tree of death, and the tree of lite God hid, and since that time men die."

They say that Satan introduced sin, which they call adultery against God, as the Hebrew prophets also do. They believe that Satan was once a holy being, who for some sin was cast out of heaven, and then he deceived the son and daughter of God. Satan came into the garden and said to them: "Why are you here?" "Our Father God put us here." "What do you eat?" "The fruit of many trees, but of one tree God said, Eat not; if you eat, you will die." Then said Satan, "The heart of your Father God is not with you: this is the sweetest of all. Let each one

eat a single fruit, then you will know." The man replied, "Our Father God said, Eat not," and so saying he went away; but the woman listened to Satan, who said to her, "Now go give the fruit to your husband." So she coaxed her husband, and Satan laughed. On the following morning they were silent before God, and God said, ." You have ate the fruit that is not good; you shall die."

They look for a Saviour who is the Supreme God, and yet a sufferer, for it is *Yoowah* who is to come to suffer, that all men may be happy.

They speak of the dispersion in these words:—

"Men were all brethren;
They had all the language of God,
But they disbelieved the language of God,
And became enemies to each other.
Because they disbelieved God,
Their language was divided."

Their moral code, which contains the substance of every injunction in the decalogue, is the more remarkable that in the midst of image worshippers it forbids idolatry. They say, "We have no king, because we feared not God," using the very word of Hosea (x. 3). Though they deem themselves wanderers and outcasts, under a curse for their transgressions, attributing the loss of their king and their books to this cause, they yet assert that God loves them above all other people, and will yet save them. But the strangest point of their confidence in God amidst persecution, is the expectation of being restored to a *royal state*, when they "shall dwell in the

city with the golden palace." They expect their king and Saviour shortly to appear, and exhort each other to pray for his coming in these words:—

"Though the flowers fade, they bloom again.
At the appointed time our fathers' Jehovah will return.
That Jehovah [*Yoowah*] may bring the *mountain height*,
Let us pray both great and small,
That Jehovah may prepare the *mountain height*,
Friends and brethren, let us pray."

Almost all that is past or promised of greatness in Israel is connected with mountains, as if the Divine majesty were, so to say, naturally associated with the sublimer parts of the earth. But the language of the poor Karen's prayer especially reminds us of the words of Isaiah: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in *the tops of the mountains* . . . and all nations shall flow unto it" (ii. 2). Ezekiel also predicts a like exaltation: "This is the law of the house upon the *top of the mountain;* the whole limit thereof round about shall be most holy" (xliii. 12). In anticipating the results of the conquest of death by Him who "led captivity captive," the Psalmist exclaims, "Why leap ye, ye high hills [or literally *mountains of heights*]? This is the mountain which God desireth to dwell in, yea the Lord will dwell in it for ever." (Ps. lxviii. 16.) We know not whence the Karens could have derived their ideas of the *mountain height* as the peculiar abode of Jehovah but

from Hebrew tradition, unless, indeed, it came to them from Tibet and Bhotan, where the same notions prevail, being conveyed there by the teachers of Buddhism, and, therefore, clearly from a Hebrew source; thus accounting for the establishment of an ancient mountain centre of religious dominion, both in Bhotan and in Tibet, the Red or Golden Mountain, near *Lha-sha*, being still the residence of the *Grand Lama*, the supposed incarnation of Deity.*

The coming of the Karen king, bringing the holy mountain, is associated with the expectation of blessedness to all nations, as in Isaiah.

> "When the Karen king arrives
> There will be but one monarch,—
> There will be neither rich nor poor.
> Everything will be happy;
> The beasts will be happy,
> Lions and leopards will lose their savageness."

That the Karens did not derive their ideas from a Christian source is evident from the fact that they are not trusting to a Saviour that has come, but that is coming. Besides, neither the cross, nor baptism, nor the Lord's supper, nor any circumstance connected with Christ, not even the name, is mentioned in their traditions. Nor do they trace their opinions to any teacher, but always assert that what they believe to be true was communicated to them by God Himself, through men inspired, or rather through a book which God Himself wrote. The phraseology of

* Csoma Korosi, Tibet Gram. p. 198.

their traditions is as Hebraic as their ideas. Their poems are arranged "in parallelisms with a certain equality or resemblance between members of the same period, so that in two lines or members of the same period things shall for the most part answer to things, and words to words, as if fitted to each other by a kind of rule or measure." For instance,

"The judgment is a rope of *seven* coils,
The law is a rope of *seven* coils,
Freed from one, a coil remains, still another coil,
Delivered from one, a coil remains, still another coil."

These verses are worthy of attention, not only for their structure, but also as referring to *the law* in a definite sense, and that also in connexion with its perfection and comprehensiveness as expressed by the number *seven*. This use of the number seven is common among them. The Karens, like the Hebrews, not only compose their songs in corresponding parts, but also chant them, with the aid of instrumental music, alternately by opposite choirs.

It would occupy too much time to enumerate all the particulars in which the Karens indicate their descent from Israelites; and if we could, some would say, they cannot belong to them, because the seal of the covenant, circumcision, is wanting. But this looking for the seal of the covenant in a people who were cast out because they had forsaken the covenant, seems somewhat absurd. How could they have been lost with the seal upon them, for it could be no seal or sign if not acknowledged by themselves,

or else the Turks are as good Israelites as any in Palestine? If we are to abide by the words of prophecy, let us abide by them; but from them we learn that the outcast Israelites despised the covenant (Ezek. xvii. 15, 18, 19), and were recompensed accordingly; though, ultimately, a new and everlasting covenant is to be established with them, not by circumcision, but the law in their hearts.

The Karens are remarkably prepared for evangelization, for they expect white foreigners from the West to be their enlighteners, and are, therefore, more attentive to missionaries, and more rapidly receiving Christian ideas than any other people in the world, which I regard as itself a sign to which we do well to give heed. They look for the restoration of their God-written book, and in the Bible they recognise it. One of their prophets composed some verses, which are sung through many parts of their country, with a firm belief in their speedy fulfilment.

"The clouds rise up in the dark dark heavens,
The end of the world draws near;
The clouds rise up in the pale pale heavens;
The end of the world has come.
The grand mother has finished weaving.
Happiness will return to the land, and *peace like a river*.

"The *ten* virtues, the nine virtues, the duties of virtue,
All the virtues will return to us now;
With strong desire I thirst for mother's milk,
Without partaking of which I cannot live.

"The time draws near,
Act with one accord together; act virtuously.
The wooden staff, the iron staff,
Is stretched forth; people are produced;
The wooden staff, the silver staff,
Is stretched forth, the town is obtained, the city
  raised,
The harmonious people, the united,
Shall dwell in the new town, the new city.
Sing praise to God, sing pleasantly—
Worship as evening comes,
Praise God with one accord,
Worship at evening tide,
Unitedly praise God."

The *ten* virtues seem to refer to the *ten* laws, but the distinction between the *nine* and the *ten* points to the abstract and relative virtues of the Buddhistic creed. The ancient Israelites called Jerusalem *the mother*, hence St. Paul calls the Church Jerusalem, "the mother of us all." Mother's milk means the food of the soul, true religion. The Karens, like the Israelites of old, use staves or rods as emblems of authority and power. Putting these ideas together, with the mention of "peace as a river," we have several of the most striking passages of prophecy brought to mind. Isaiah, in describing the city of God, represents Jehovah as saying, "I will extend peace to her like a river" (lxvi. 12), having first compared the satisfaction arising from the abundance of her glory to drawing *milk* from breasts of consolation. And Ezekiel says, "*Thy mother* is like a

vine planted by the waters . . . she had strong rods [staves] for sceptres of them that bare rule" (xix. 10, 11).

The wail of the Karens over their dead affords us a point of association with old Saxon superstitions. The assembled company, in answer to one of their number who six times exclaims, "What is the matter?" chant these words: 1. *Ascending the trunk.* 2. *Taking the fruit.* 3. *Descending the branch.* 4. *Descending the trunk.* 5. *Depositing the fruit.* This is repeated in several languages, one of which is called *the old language*, but what that is has not been stated. The gathering and depositing the fruit must signify the fruit of life. Those who are conversant with northern antiquities will be reminded of the *Yggdrasil*, or tree emblematic of life, at the root of which vices gnaw like snakes, but the soul that ultimately climbs it gathers fruit, and rests amidst perennial verdure.

When the body is buried, a bone is taken to represent the person,* and at a convenient season a feast is made, booths are erected by some stream, and the friends of the deceased assemble in the evening to sing a long dirge around the bone. At the close of the ceremony, a bangle is suspended by a string over a cup of rice; the departed spirit is then called. When the spirit answers the string trembles, the bangle turns round, and the string snaps as if by miracle. If no answer is returned, the spirit is supposed to have gone to a bad place. We must leave

* The Hebrews use the term bone for person, and think there is one bone that never decays.

those of our day who are themselves familiars, or at least intimate with the legerdemain of spirits, to account for the fact that any spirit ever answers in so singular a manner.

The Karens are not a scanty and scattered people, nor bound to a small tract of country as if the remains of some ancient colony; but they extend at intervals over at least twelve degrees of latitude, and ten of longitude, and are calculated by some authorities to equal in number the inhabitants of England. The *white Miaou-tse*, a people occupying the hill country of central China, present many points of resemblance to the Karens. They are very brave and independent, and at certain periods sacrifice an ox without blemish to the Great Father, as Karens state they formerly were accustomed to do. Were not this volume already too large, it would be interesting to follow out the points of similarity between these two remarkable peoples, so completely standing apart from those around them; but I refer to the *Miaou-tse* here only to observe that it is amongst them that the Old Testament is said to have existed from time immemorial. One of them among the insurgents at *Chim-Riang-foo*, told Sir G. Bonham, in 1853, that the sacred volume came to them from Heaven two thousand years ago.*

The Karens have a singular custom of painting two of the posts or pillars of their houses, the one *white* and the other *red*, in reference to their deliverance from danger; which possibly may be derived

* *The Times*, Aug. 1853.

from the smearing of blood on the door-posts of the Hebrews at stated seasons as an ordinance for ever, in remembrance of the Divine interposition on their behalf when the destroying angel destroyed the first-born of Egypt, and spared them on the appearance of this sign. (Exod. xii. 22.)

The Karens walk round the dead to make, as they say, a smooth or even path back to the starting point, by which they appear to mean a *complete* religious service. There is a curious coincidence between this practice and that of the Bhotans, whose only form of public worship used to be just such a procession around the shrine of Buddha. The Lamas of Tibet deem it of the first importance that their ceremonial circumambulations of holy places should be performed in a smooth or even line, as the least deviation would vitiate their devotion and destroy its merit. The Hebrew priests were accustomed to walk round the altar at the time of oblation (Ps. xxvi. 6), and the Jews to this day walk seven times round the coffins of their departed friends. These usages explain the frequent mention of *treadings* by the prophets, as if they were appointed parts of worship.

Some of the offerings of the Karens resemble the first-fruits presented by the Jews; others resemble the peace-offerings, in which part of the sacrifice belongs to the priest, while the remainder is partaken of by the offerer and his friends. The hill tribes of Assam, as well as the Karens, consider the touch of a dead body a cause of pollution; which, however, may be removed either by sprinkling or washing

with water, as amongst the Hebrews: "Whosoever toucheth the dead body of a man and purifieth not himself, defileth the tabernacle of the Lord; because the water of separation was not sprinkled upon him, he shall be unclean." (Num. xix. 13.)

I might revert to the strange position of our friends, the Hebrews of Malabar, who call themselves Beni-Israel; and I might enlarge concerning the Israelitish people in the heart of China, and direct attention to the Sikhs, who, in spite of their seeming recent rise as a nation, offer many marks of Israelitish origin, but who, like the Karens, are proud to stand shoulder to shoulder with Britons to fight our enemies; and much might be said to strengthen the argument of this volume by facts in relation to them all, both as fulfilling prophecy and as showing signs of the linking together of the remnants of the peculiar people for great purposes speedily to be consummated in respect to the whole earth; but the field of inquiry is too extensive to be now surveyed.

Having thus in some sort accomplished my endeavour to set before the reader a few of the more evident reasons for regarding the Saxons of the West as the descendants of the Sacæ of the East, and shown the connexion of these with the Buddhists and the Buddhists with the children of Israel—having also pointed to a remarkable but hitherto an obscure people as exhibiting indications of the same derivation as our own—in conclusion I commend the subject and its treatment to the generous consideration of the reader, if only on ethnological grounds, though the

writer cannot but believe that the facts presented tend to indicate how a man

"May find a stronger faith his own;
For Power is with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone,

"But in the darkness and the cloud,
As over Sinai's peaks of old,
While Israel made their gods of gold,
Although the trumpet blew so loud."

APPENDIX.

The Lotus (see p. 5).

It is evident that the lotus was not borrowed from India, as it was the favourite plant of Egypt before the Hindoos had established their religion there. The *Nymphæa lotus* grows in ponds and small channels in the Delta during the inundation; but it is not found in the Nile itself. It is nearly the same as our white water-lily. The remarkable circumstance connected with the Buddhists' use of it is the name by which they especially distinguish it, at least in Tibet and the north of India, where it is called *nenuphar;* a name so similar to that applied to it in Arabic, *nufár,* that it can scarcely have had a different origin. The Egyptian god Nofr-Atmoo bore it on his head, and the name *nufar* is probably related to *nofr,* signifying good.

See a note by Sir J. G. Wilkinson in Rawlinson's *Herodotus,* vol. ii. p. 149.

Kings of the East (see p. 6, &c.).

The Kings of the East are supposed by some learned persons to be found at present in our little island home and the India House. But even if we were the dominant and king-like powers of the Orient hemisphere, we should not quite fulfil the terms supposed to be conveyed in the passage of Scripture which announces the drying up of the Euphrates in preparation for the passage of those kings, as unfortunately the original

words do not mean kings *of* the East, but *from* the East. (Rev. xii. 16.) I know not on what grounds it is understood that those predicted kings are to be Israelites, unless it be such passages as that of Isaiah, which declares that there shall be a highway for the remnant of God's people, "which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt." (Isai. xi. 16.) There are other kings to come from the sun-rising, and they are coming even now. The younger Sacs, the States' men, are going forth from the Western hemisphere, with the authority of might and knowledge, to claim kindredship with the Japanese, or Jabans, in the furthest East; but they will meet with Saxon blood already there, and the eagle sign of royalty will be found amongst the rulers of the eastern isles. There is another mighty Saxon branch in China, too, who makes the Tartars tremble. He calls himself King of the East Country; and, if we mistake not, there is Saxon blood in the grand rebel who has turned the old "celestial" empire upside down. Capt. Fishbourne says that one of the insurgent chiefs whom he saw "sitting as a judge, was a fine handsome man, with a long brilliantly-black beard, and rather a European countenance, somewhat Jewish."* (See p. 377 *supra*.)

"An important element in the early success of this revolutionary movement in China was the fact of its rising in the vicinity of the mountains occupied by the Miou-tze, a race of independent mountaineers, who never submitted to the Tartar, nor, indeed, to any yoke, or adopted their badges of slavery or any custom indicative of it. There must have been some principles and some influences more than ordinary amongst them to have kept them thus separate in the midst of a people who seem to have had more than ordinary power to permeate and pervade other races, showing them to possess an indestructibility of race *like the Jews*."†

We may, then, look even to China for kings *from* the East,

* Fishbourne's Impressions of China, p. 152.
† Idem, p. 37.

who yet may gather from the Hebrew Scriptures, which they have already adopted as their own, that there is some country in the West to which prophecy points them as their rightful possession and their home. The presence of a Hebrew people in the heart of China who have preserved amongst them the Hebrew worship from time immemorial is a remarkable fact, and may yet be found to bear upon the pretensions of the iconoclasts of the Flowery Empire.

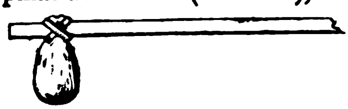
But the revolutionists will meet the kindred blood of Saxons from the West, and be persuaded into peace because they have power. Alas! they, too, like all Saxons, wield the sword in the name of Jesus Christ; but therein is prophecy fulfilled, for the Lord and Prince of Peace has sent *not* peace, but a sword amongst all who know Him not in spirit. The Saxons of the faith from the West shall mingle with those from the East, and shall persuade them, and that not with steel, but with ideas, until there shall not be found a land unopened to the commerce and the Christianity of the Saxons, except, perchance, where some Antichrist lifts up the crucifix to defy the cross; or, like the Moslems, appeal to a fading crescent and a contradiction—as if the moon had not borrowed all her light from the sun—as if Mohammedism had any good in it not derived from Christ.

The Word Saxon (see p. 89).

Of the fanciful derivations of the name Saxon, Higden, in his *Polycronicon* (i. 26; quoted in Mallet's "*Northern Antiquities*), affords an odd instance, for he derives the etymology of the word by a mere play upon the Latin for a stone; for, quaintly says he, "Men of that countree ben more lyghter and stronger on the sea than other scummers and thieves of the sea, and pursue theyr enemyes full hard by water and by londe, and ben called Saxones of Saxum, that is a stone; they ben as harde as stones, and as uneasy to fare with." May their enemies always find them so.

Weapons portrayed in Buddhistic Bas-reliefs (see Chap. X. and p. 176).

The weapons represented in the bas-reliefs at Sanchi belong to a period immediately preceding our era, and no doubt they were the weapons of the people who are also represented in those bas-reliefs. Those people we have shown to have been worshippers of *Sak*, to have been designated by a Hebrew superscription as those who come from afar, and to have been known as the *Saks*. A trident like that in the hand of Britannia forms their flag-staff, and their banner, blue and red, bears on it the cross of St. George. All their weapons are ornamented with emblems of their religion, namely, that of *Sakya*, and consist of bows and arrows, shields (with the St. George's cross), spears, and battle-axes. Their axes, however, are of two kinds, one of iron and the other evidently of *stone*. This is a point worthy of especial observation. I here present a copy of an axe as sculptured on a memorial pillar at Sanchi (or Sâchi), and which Major Cunningham* calls a felling axe. Now, an instrument of this construction can be no other than a flint axe, the flint being fastened into the slit handle with a moist thong, which becomes exceedingly firm when dry. It is interesting to find that the early Saxons and Goths of the West also employed similar instruments, *in addition* to those formed of iron. In the late discussion on the flint instruments found in the drift, it has been asserted that those who used them must have been savages incapable of manufacturing iron. This assertion is an error, for flint implements of the same form are found, together with iron, in the tombs of ancient Germans, according to Brotier; and, indeed, we find, from the *Annals* of Tacitus, bk. ii. s. 14, that iron being scarce, was provided only for the foremost ranks amongst the



* Now Lieutenant-Colonel.

Germans in battle. The flint implements discovered in the drift at Abbeville, Amiens, &c., a number of which I have seen, in general form precisely resemble the drawing above given. With respect to the flint implements found in the drift, the antiquity of their deposit may be very fallaciously exaggerated if we do not remember (1) that our Saxon forefathers used exactly such weapons; (2) that they are discovered only in such drift as may have resulted from comparatively recent flood or upheaval; and (3) that the *strata* of such drift lie according to the specific gravity of their materials—first mould, then clayey soil, then chalk *debris*, then fine calcareous sand, with recent and comminuted shells, and at bottom *flinty* gravel—*flint* with those *flint* implements, and *flinty* fossils here and there. This is precisely the order in which they would be deposited if now mixed all up together with water, left at rest, and drained; and, indeed, if we examine similar deposits which we know to be recent, and where similar materials abound, as in the borders of Romney Marsh and Pevensey Level, a similar stratification will be found.

Those who claim a vast antiquity for those flint implements found in the drift should consider more than they seem to have done that gravitation is constantly at work with the help of water on the *loose* materials of our earth, and arranging them by imperceptible, but yet, in process of time, very measurable degrees into order according to their weight. This is said with a strong feeling on the subject, but yet with the highest respect for the very admirable geologists who, doubtless, respecting only truth, have judged that the flints found in the drift afford demonstration of vastly higher antiquity for the human race than any other evidence will allow us to believe.

The Doctrines of Buddha (see Chap. IX. p. 180).

Buddhism was introduced into China about the year 70 A.D., and from the literary character of the Chinese we may expect to see the doctrines of Buddha well preserved in that

country. They are taught in colleges to the priests alone, reminding us of the schools of the prophets among the Israelites. In a work quoted by Mr. Medhurst,* the doctrines of Buddha are summed up in brief as an exhortation to fix the mind on Buddha, and thus draw the soul to good thoughts; since, if men truly think of Buddha and pray mentally, they must necessarily become like him and ascend to heaven, according to his oath, that if men faithfully repeated his name they should attain life in his kingdom, in that golden land where all beauty abounds, wisdom is perfect, and no sorrow can come. This paradise is said to be in the West, to which the faithful are to turn in their prayers, always repeating *O-me-to-Fŭh;* that is, *Amitu Buddha,* which is really Hebrew, and means Buddha is his truth or faithfulness. Believers are to act as always in the presence of Buddha and of death, that heaven may rejoice with them. The Supreme is represented, in a passage quoted by Huc from "the Forty-two Points of Instruction," as uttering his commandments in the formula of Moses, thus:—"The Supreme Being spake these words and said: There are ten kinds of evil acts," &c. From Csoma Korosi † we learn that Buddhism is compendated by Tibetan Lamas in this *Sloka:*—

> "No vice is to be committed,
> Virtue must be perfectly practised,
> Subdue your thoughts [lusts] entirely,
> This is the doctrine of Buddha."

From the same authority we learn that Buddha is said to have comprised all his commandments in these words: "Whatsoever is unpleasing to yourself never do to another." "Whatever happiness is in the world arises from a wish for the welfare of others." Sentences so Christian in their spirit appear as if borrowed from the New Testament. And that Sakya founded his mission on the right principle is evident from his saying, "As gold is tried by burning, cutting, and filing, the learned must *examine* my doctrines and receive

* China, by W. H. Medhurst, p. 206. † Tibetan Dict. p. 168.

them accordingly, and not out of respect to me."* Whether these sentences are really Sakya's or not, so far as the Buddhists of China and Tibet adopt them, they are prepared to repudiate mere dogmatism; and this accords well with their declared desire to seek truth through all channels; and, therefore, when the Tartar rule of China over Tibet is brought to an end, as it soon will be, a fine field for Christian effort will be open, and many millions of readers be ready for the Bible.

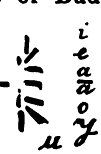
On the Budh Alphabet (see p. 231).

The names of the letters of the Hebrew alphabet do not so fully correspond with the forms of the Hebrew letters now in use, as they do with the forms of the ancient Budh letters. This is a fair argument in favour of these being the letters originally designated in the Hebrew alphabet. The *Aleph* of the present Hebrew is not nearly so like a bull's head (with horns) as the equivalent letter of the Budh, which, seen as in the direction it is supposed to stand to one going towards it, really represents two horns. This  was its earliest form, precisely resembling the Phœnician and ancient Hebrew. Its position does not alter its character. In the Budh alphabet the triangle below, or on the right side of the line, is sometimes used for A, and sometimes the other part of the letter stands for it, as when pointed, but altogether it is essentially the same as our capital A, only with a longer line across it. The Budh letter B is square, so more like *Beth*, *i.e.*, a house. The Budh G is more like the head and neck of a camel than the modern *Gimel*. The D is exactly *a door* ⊊ ⊐ which the modern *Daleth* is not. The modern *He* is not like an *airhole*, the Budh letter is -. The modern *Vau* is not a hook, but the Budh V is. The *Zain* is less like a weapon than the Budh equivalent, which resembles the Assyrian boomerang.

* Tibetan Dict. p. 168.

The *Cheth* is of doubtful meaning; but, if it meant a fender, as is probable, the Budh letter most resembles this in its earliest forms. *Teth* signifies a serpent with its tail in its mouth, as the ancients represented eternity; the circle is the Budh *Teth.* *Yod* means *a hand;* the Budh *Yod* is *a hand* with the thumb bent on the palm and either three or four fingers extended. *Caph* is the closed hand, which we see in the Budh letter more plainly than in the modern Hebrew. *Mem* is water in a vessel which the Budh M represents. The Budh *Nun* is very similar to that of the modern Hebrew; how far it is like a *fish* is a matter of fancy. *Sameck* signifies an arm-chair or support, which the Budh letter S resembles. The Budh *Ain* represents the eyebrows ⁀, *quasi* eye, something like the Greek Epsilon, of which it is the equivalent. *Pek* is a vessel with its mouth uncovered, an open B, like the Budh P. *Saddé* in the Budh is formed of S and D united, representing a hook well fitted to seize anything, which the word *Saddé* signifies. The Budh *Koph* † is more like an axe than that of the modern Hebrew. The Rabbinical *Resh* is like that of the old Budh R, a curved line ʔ = the back of the head. The Budh *Tau* is precisely that of the Samaritan when unpointed, like Y inverted, ʎ, being part of the cross originally used as a mark on cattle, as the name of the letter signifies. The transition of form between the Budh letters and the modern Hebrew is seen in the Cabul alphabet.

The vowel marks of Budh letters are very simple. As may be seen thus:—



The basis of the vowels is an upright line like the Arabic *Oliph;* on this the vowels form a regular scale from *i* the highest vowel, down to *u* the lowest; the *i* being placed upright and pointing upwards at the top, and the other vowels descending at different tangents from the side of the upright line, according to the depth of their sound, double vowels or diphthongs

being formed by two lines at different depths,—a mode of proceeding that gives a scientific simplicity and precision to the writing of the language.

Naneh Ghàt Inscription (p. 250).

There is one other inscription found at "Joonur," on the wall of a rock-chamber near the summit of Naneh Ghàt. As this inscription is in keeping with those on the Girnar rock and the pillars at Delhi, I will append what appears to me its correct rendering. The characters indicate that it is one of the most ancient of Buddhistic inscriptions:—

Jodama hath changed them,
Ha Saka-sinha hath prospered them ;
He hath made Calamity plead for them,
Even for the Gunites,* . . the Botans, and the Timnites ;†
The sea going forth set them apart,
The race and their offspring rejoicing obeyed,
Thus the bitterness and the prosperity thereof
Became that of my song.
The nation was set at liberty,
A mockery of Calamity and wrath became a rejoicing.
. . . A smiting of the thigh became my judgment,
The affliction thereof . . . was my possession ;
As to my obedience, nought of value was mine,
So bitter was his ordinance,
So bitter was my liberation ;
My course resembled the calamity and burning.
The fame of his mouth [doctrine] was perfect,
His perfection was that of one purified,
Burning coals were the light of their fires [burnt-offerings],
The guilt-offering of those who were polluted.
He conceived a sea [for purification].
Behold, my house [or temple] was a ruin,
My generation was polluted, we were unclean ;
The fire became a means of healing,
A root of exalted piety shot forth ;
The contempt of the affliction

* *Govanim*, Gunites ("painted with colours"), Gen. xlvi. 24 ; Numb. xxvi. 48 ; Chron. v. 15.

† Timnath was a city of the Philistines, Judges xiv.

Here produced our protection,
What was conceived was for their recovery.

. . . My poverty became a wall of defence,
The desolation of nakedness was propitious,
Even the endurance of our race . . .
The burning of uncleanness was the spreading of a sea;
My faithfulness was my affliction,
His affliction was mine;
Through the neglect of the descendants of the stranger,
And the poverty, uncleanness extended;
But the calamitous change was the sea of the polluted,
The equity [or equality] of Badh was set up . . .
The poor were enlightened,
Calamity, overruled by Saka, became a triumph and delight,
His prosperous era was prolonged.
During those years I was enlarged,
Then was I delivered from the vanity of *Menu*,
According to his name [*Menu*, from him];
And my right hand held dominion,
The bowing down of the day,
Even the affliction of burning,
Became my deliverance;
The silence of my bitterness was exaltation,
And the richness of the sea was fulness of hands;
Lo, their calamities became their majesty,
My impoverishment became my joy;
That which caused error was my strife;
Life, Life, is unclean . . .
But I will protect the *manim* [remains (?)];
Behold, their vexations shall be their fatness;
Fornication [or idolatry] of the body is unclean, unclean—
My truth is even a fire; behold the sea of my greatness;
He shall judge our generation.

Mani and Ruin-heaps (see p. 257).

Buddhism, like Judaism, expresses itself in symbol and comparison. This principle is so fully carried out in Buddhism, that the idea of Ruin and Destruction being a defence, as expressed so fully in the Girnar and Delhi inscriptions, is represented by an actual wall enclosing a ruin in some of the *mani*, or venerated heaps of rubbish, at the sight of which Buddhists, especially in Bhotan and Tibet, are accustomed to

utter their prayers. This is exemplified on a large scale in certain parts of the Western Himalayas, as travellers* tell us that they have seen *mani* more than half a mile long, consisting of two parallel walls, fifteen feet apart and six feet high, the intervals of which were filled with stones and other fragments; the whole being covered with a slanting roof which rises at a gentle angle to the central ridge midway between the two walls. The words *Om mani pada mi hom,* the permanent *mantra,* or prayer of Lamas, are carefully engraved on slabs of marble, here and there, on this roof; thus evidently making a superstitious use of a mere figure of speech, as in our inscriptions, doubtless regarding the very presence of ruin as an actual security against the inroads of evil agencies, just as Chinese Buddhists believe whole districts to be defended by the presence of the symbols of Godama's name and power. Buddhism was at a very early period introduced into Tibet direct from the country of its origin, where the inscriptions given in this volume are found, and of the significance of which the Tibetan usages present so remarkable an illustration.

The words of the perpetual Lama prayer, always found in connexion with the *mani,* or memorial ruin heaps, are the more worthy of our observation, since each one of them was in use amongst our Saxon ancestors, and, with a somewhat different sense, indeed, are retained even by ourselves. Thus, *Om* meant with the Saxons, as it did with the Hebrews, the sound expressive of trouble, and hence also trouble itself, a crash of destruction; and as in the inscription, and in the prayers of the Buddhists, it seems to be applied to Buddha himself, so amongst our Saxon forefathers it was applied to *Odin,* also called *Godan,* which name we have identified with that of *Godam,* the last Buddha. The moon was called *Mani,* as if from her broken look, and *many* only expresses the remains of sundry parts severed from the whole; that is to say, the pieces or fragments of a portion referred to. The word *pad,* or *pada,* in

* Western Himalayas and Tibet, by Thomson, p. 184.

Hebrew meaning purchased, becomes in Saxon English *paid*, referring always to a price delivered as an equivalent. *Mi* had, in old Saxon, certainly often the meaning of *from*, in the sense of keeping from; and *Hum* meant in Saxon, as in Hebrew חום, *black*, *dark*; and hence extreme distress, outer darkness, burning wrath.

The Wonderful Tree (see p. 258).

The Buddhism of Tibet, like that of Northern India and Ceylon, is connected with the veneration of an especial tree; but that of Tibet is even more marvellous than the veritable branch which Buddha himself planted, and which the Brahmins in vain attempted to destroy; for, when it seemed to be torn to pieces by them, it still sprung up in its pristine vigour. That of Tibet, however, bears on every leaf a fresh evidence of Godama's power; if, indeed, the marvels related of it are intended to confirm the authority of that Buddha's teaching, and not rather that of a certain reformer of the fourteenth century named Tsong-kaba, who seems to have acquired some knowledge of Christianity from a Catholic missionary, the tree, according to the legend, having sprung from the reformer's hair. It is thus described by M. Huc: "Our eyes were first directed with earnest curiosity to the leaves, and we were filled with an absolute consternation of astonishment at finding that, in point of fact, there were upon each of the leaves well-formed Tibetan characters, all of a green colour, some darker, some lighter, than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas; but, after a minute examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all—in one leaf they would be at the top of the leaf, in another in the middle, in a third at the base or at the side; the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its

branches, which resemble those of the plane-tree, are also covered with these characters. When you remove a piece of old bark, the young bark under exhibits the indistinct outlines of characters in a germinating state; and, what is very singular, these new characters are not unfrequently different from those which they replace." "The perspiration absolutely trickled down our faces under the influence of the sensations which this most amazing spectacle created. Our readers may possibly smile at our ignorance."* The tree seemed of great age. Three men with arms outstretched could scarcely embrace it. The branches spread out in the shape of a plume of feathers, and were extremely bushy. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour, something like that of cinnamon. The tree produces large red flowers of an extremely beautiful character. The Lamas said that another such tree nowhere exists, and that all attempts to propagate it by seeds and cuttings have been fruitless. It is a pity that the good travellers were not botanists enough to inform us what class and order it belonged to, seeing their knowledge was not sufficient to enable them to make sense of the Tibetan reading which the said lettered leaves afforded them.

The Girnar Inscription in Modern Hebrew Characters (see p. 269).

The Nos. in brackets are those of the Sections, the other numbers, those of the corresponding lines in each Section of the Engraving.

(1) 1 המים דמם לי פיי הדונם פי הין 2 פיד יש נריהנת
חלכת פיתחתם דן קם 3 כי עיום ארבי פתח פי עת חית
יום 4 נכת שמע כת חיתו בחוכם חי חדשן 5 שמע מחי
חי שתי הדונם פי היח פיד יש רע 6 אשת פיתו אבבך
שמע שדו־מתח הדונם 7 פי חי ש־פיד יש חכריהנת פֿר
מחח כש עמת 8 חדונם פי חי ש־פיד יש הנריהנת אנו די
ושם 9 ב־חתני פי חנת שת שח שני ארבי שו שת פח

* Travels in Tartary, Thibet, and China in 1844-5-6, by M. Huc.

טמהי [10] חשא עידה אים דמם לי פי לי כיתתי או פי
[11] הנה ארבי חר שת פי טמהי דוהכמת רא הכמתה חשפי
[12] מהגהן לוהכה את פתיי פי חנהח חקן ארבי שם הר
(2) [1] שות וְעת מחי חדונם פי חיה ש־פיד יש הנרי תנת
[2] או מ־פי פיך מת שו יטמה כת בח פי בה שתי יפתת
חכתל פו תא תם [3] בפניי אמתי יקח היה חנרי עי חי ופי
אש אמתי יד שס מיפם [4] רְע חנה שותי חדונם פי הי
ש־פיד יש חרניחנה הדך כי כיי ככתח [5] מנו יש כי כיי
ככפה שו כי כיי ככה חו שו דני כיתני מנו הסה חגי
ניכה [6] חי חסח ננח ניכה ית ית נשתי שותה חרה פיתח
ניכה ירפח פיתח ניכה [7] מולח ניכה פלח ניכה ית ית
נשתי שותח חרח פיתח ניכה ירפח פיתח ניכח [8] חם
השמה שת כה פיך כ־נרי תוי ככה חריפה פיתח חרי חבת
גהי ש־שו מנו שנם (3) [1] הדונם פי חיח פיד יש רע אום אחח
דוד שוי שבי יש התנם יה מת דן אין פי תם [2] שות ועי
התמם יו תך רעתך כחד ישך כ־חם כ־שו כשו וש־שו אנו
שְׁם [3] יתי נני ית אתח חי ואטמחי מח מחיה דממנו ש־צי
יטם אכח [4] ישיקם מהיה שדרמת ריק פת ריק שו שמיתו
שם שתת הנתינם במח הנח [5] שם הננם שדוי דנם פי
הננם שדוי אנח רים חבה אף יהו יתח אף בהם בחם יתה
שדוי [6] פרי שפי היהתח אן חיי שתי גננה ים החהותח
כ־יום ענהתך (4) [1] אתי כתם אמת רם בחתני וש־שתהני
ודתח או פי הנה רים הבח וחי שך (שק?) בותנים הנתי
שו [2] אשם פתי פתיי במח הנה שם הננם אשם פתי פתית
אע הדונם פי חי ש־פיך יש חנרי הנה [3] דממך רם חנן
בריי העשה אחח רמם העשה פי מן דשנך חי שתי דשנך
[4] אתיקם דניך אנח ניכח די יוני ופני דשן יחי פתח ענם
ירש בחת חי ששת חי [5] נבות פו הותרי חשא עודת
הדונם פי חיה ש־פיד יש הנרי חנה דממנו ש־צי יה אנה רם
[6] תבת פי הננם אוי חי יש בותנים הנתינים שם פזי פתיי במח
הנת שם הננם שם פזי פתיי מת תרי פי תרי [7] שם שת
ש־חטם רישו שו יש אש אנך בחו והד דממך רננו והתָו ד־יהי
שתי הכךְ הדונם פי חית [8] פיד יש רע דממך רנהם מת דן
פותך הפחתך פי תפהך הדונם פי חיה ש־פיד יש הנרי תנה
[9] ודיתי שמתי מה דן דממך רנחם או שות זה כפת דמם מחי
יש למתיתי צמהתת דממם אנו ש־יש שמתי [10] שחי חש־
הצחכם חמיח דממנו יש שנם דממך דנח פי. נבותי אשיי לשחו

מח מ־מחי אטמח מחי [11] חללהך אחיניך שדו אתי חי אטמת
חי מח דן חלכת פי־תם מח מ־ש־אטם כפה די יו עמתו חינימו
[12] חללת הכת יהו דוד שוי שבי יש חתן הדונם פי חין פיד
יש נרי חנח מח דן חלכת פיתם (5) [1] הדוגם פי חיח פיד
רע אום אחח כלחנת דקרם חי אר כלחנת יש חסח דוקרם
כהרחתי [2] חתם יח בחו כלחנה כת תמם פותך הפהתך
חרמך התן ים אף קם[3]או שם ומזי כפח אנו דתי שר תטמת
הסח שו כתם כו שתי חיהתו את חדשן פי חף שתי הסח
שו כתם כי שתי שו כ־רם חי חפם אתי כתם אמת רם [4] נבות
פו והם דמם מחמתה נחמת חמיה חתח ד־שות שוה ש־בד · · ·
דמם מחמתח כתחת שות פשם חב שו יהו פתה דמם די עשת
נחי [5] · · · דמם ית שק חית חנח קם הבד את דרח נרי צי
כף התני קנם חי ופי אמן אפרתי בתם הי שו ו · · · [6] יהן
אפריחתח דיי יהו פתהת במח־דך־בודן ש־פזי ודנחי · · · ·
[7] · · · עי כתח בי כחר שו והטמח חר שו ו יהו פתחת פזח לי
פו התך בחירת שוך · · · [8] · · · ופיהם אמן הנתי כשותח
יהו פיתחת חית אים דממני צי חתתי ו · · · [10] · · · דמם
מחמתה אתחי אטמחי אים דמם לי פיי לי כתח · · (6) [1] · · · פי
רע אום אחח אתי כתם אמת רם · · · [2] נבות פו · · · לאטמכם
חם ופזהו דנח ותם יח אוים כתים [3] שָׁו קחחל בומח עמח נשחם
חו חרה דן מחי גבח גר מחיו כמחיו [4] דינית מחיך ויחחן שו
כשותי פזהו דכת ציתי אחטמחם ענש [5] פזחו חד טם חמהי
שותי כענש אחטם כחרחי מי יך כי חם כי מוכתח [6] אין פי יח
מי שו ים דפיכם ושוה חיכם והי ופון מחח טמת שו [7] אך יהי
כאהרת פיתם בותי תהי אטמהי ווהדני שיתיי וחמתה חרו ש־ים
[8] אנים תרם פזהו הדת ים שותח שָׁו קחחל אום מיח אן פיתם
נשית חי חמתה חשת [9] ועשן מחי אטמח שמתי רנחי וכת
יום מת חיהם שוי הללהך חי תם [10] תחשק פון אש מת חלל
ועשנם כאטם שמתיי רנחה כנשתי חיכם מת רם [11] שוי חללהך
כחית פיתי יך כי חם כי פרי כתמהמי אחים כי מהי בוהנים
אנים הנחים גוים [12] מח דכח נני שו כפי יה מי פרתך שו
אהרח ד־ים תות אתחי אטמחי [13] אים דמם לי פיי חלכח
פיתח כי מתי כי רמתי חצחי מח תית טמחכם פותח הפחך
פי הפחך [14] אנו דת רם שוח הללהך חי תחי דוקרם תו מח
דן אן תא הגן פרי כהמן (7) [1] הדונם פי חיה פיד יש רע
שות חם כתי שָׁו פשם בחו חש־ים שות ש־ימם [2] כבחושו
דינך מח קמתי עי חנת תם וקוד קם חדה וקוד ד־חגהת שָׁום

כי שמתי אך הדשן וכשמתי [3] ופתלתו פידה הן יש נשית ש־ים
בהו שו די תָי כתם חן הָו דד בתי תך ניכה בדים (8) [1] אתי
כתם אמת רם רע הנה וחר יתם הן יה שו את מג יהו אנה ניכה
אתה רישני [2] אביי רם קני אחום שו הסה הדונם פי היה פיד
יש ריע דשנה ושיבי שיתה שמתה איחי שם הבודי [3] התנה
שׂדם יתה את ים החתי בהמה חנה שם חננם דשנך דנך המם
רנם דשנך [4] חי רם חנה פזי ודנך ענה פד שק ענש דשנם
דממנו יש ציי כדם פרי פו כך [5] תהדה פייה אש בו ירתי
ביתי הדונם פי הי ש־פיד יש הנרי הנה בית אמן (9) [1] חדונם
פי היה פיד יש רע אום אחה אשית עיהנה וקוד ממגלם
כהרהת אבדי שו [2] ואוי חויי דה שו ופות להב שו וחוה
שכ מחי ואת מחיי כאן מחיך עי חנה וקוד ממגלם כהרהת
[3] את הום חי בהיה בחו קם כבהו־ודנך כדן וניר טממך ממגלם
כהרהנת כת יום המותו ממגלם אף פלם הוך [4] את רישן
ממגלם אים תום חי פל ממנל ידמם ממגל תת תדה שבת כמחי
שמן פתי פתיי גו עונם אף כתי שדוי [5] פחנה שו ש־ים שדוי
במה הנה שם חננם שדוי דנם אתך אנך אתה רישן דמם ממגלם
נחם תות יום פי תָו [6] פו התן ובהתוה שו מי חך נוי מה דן
כת יום ממגלם אות ש־אטם שני עשה נחי אשית כפי והם
[7] שדי דנם חמתי נתו אתה רישם אשית דנו אנה גחהו ירשם
דמם דנם ודממנו גחות תוך מי הן ושו חד היו [8] הנתי חקנה
ושחהי נוה חו ודת יום תמחי המחי פי כרי הנה מה דן ככם
מה דן שד מתי מה מיני שק [9] שו גם אחרה הדתו מתי כך
מה מיני כת יהו תרם יטמי שו נר דיי (10) [1] חדונם פי חית
פיד יש רְעי חסה וכיתי ונמחה טמה וחם הנת אן תת דפת
הנה דיעיכם ענם [2] דמם שו שום יש שו שוי ש־תם דמם
ותמך אנו ודי יתם את כהי הדונם פי היה פיד יש רע הסה
וכיתי וחם כיתי היהתו כי כי פרי כמחת הרונם פי היה פיד
יש רעת שׂוים פרתי כחי כתי שכל אף פרי שׂו(א) אש אשיתו
פרי שׂו(א) יש אחום הן [4] דקרם תוך אתם כדכנו עם חנן
וש־הזינו אן תא הגן פרי כחמן שוה פריך עי פת את תוך
וש־הזן דקרם (11) [1] חדונם פי היה פיד יש רע אוים אחה
כשית אתה רישם דנים יה רישם דמם דנים דמם שם שת חוה
ודמם שם ובה הנה ודמם שם בחדהו [2] הת מה דן ביתי
ד־שבת כמי שמן פתי פתיי מה תרי פי תרי שדי שו שו שמית
שתות הנתי קנם בחמה הנה שם חננם שדו דנים [3] חי הננם
אנה רבה שדו אתות יום פי תָו פו התן ובהתָו מית ש־שתות

חנתי הקנו או פזיחו יש חי חי הם דן שדו הם דן כת יהו
[4] הסח הטם כתהם הלך כ־שאר חדה השתי פתךְ אמן מתם
פון חן בותי התן דמם ד־חנני [(12) 1] הדונם פי היה פיד יש
רע שוה פשם בהנֲכה פי ועתה ניכה ערי שתח ניכה פת עיתי
ד־הנן קוי וד־יך פת עמי פת עיתי הן [2] נתות טמה דנם
ופת העוח חדונם פי היה מם הנת יטמה כיתי שר ופיי אש
שוה פשם בנם שר ופיי תום בחו ודן · · · [3] תשת שתו מח
דן מולם היו כי גתיי כי מתי אפת פשם ב־פת עו חרי פשם ב־נר
חוח־הנה בהו אף כ־רנת מחי לחי כות אש [4] תמחי תמחי פי
כ־רנת פת חעת היהתו או חרי פשם בהתן יתן פי כ־רנכה אום
כתים אפת פשם כם קו דיתי חרי פשם ב־שק וחי כ־חרחתי
[5] תדן חן טמה כ־הרהתה אפת פשם בם ככה הנהתי פרי פשם
ב־שק חי אף כ־חרחתי היה חיך כי אפת פשם בם פת עיתי
חר פשם בם וגר חתי [6] שוה אפת פשם ב־בתי יח כי מתי אפת
פשם בם דיי פי הים מתי חשק פון תטם כ־חרחתה אפת בם
בד תרם ופי חנתי תשם וחיה או שדה [7] כי מתי מחן ממהן
יש־דמטם שו הנה עמך שו שום השדיק אוים חי חדונם פי
יש מכה כי מתי שוה פשם בה בחו שוי תך אשו כלהנה גם
אשו [8] היך תתח תת פשם נחת חיות יהו הדונם פי היה
הנהת טמה דנם ופת עו ממהנהת יטמה כי מתי שר ופיי אש
שות פשם בנם בחו כוה אתחי [9] אטמה יהו חתה דמם
מחמתחך מה טמחה ריק מחמתך וכה בו מי ככה אן כניך יה
אים כאת ש־פלי אפת פשם בו פיי כחחתי דמם שק דיי חנה
[(13) 1] · · · פות שפי יש מתם אתה חתם בחון תָו תקם מת תתח
פכה אדוני ל־חד שו כלי מג פתיחו דמם והיה [2] · · · כהדום
רנם ואף והחוה ענשת בדנהו דן מתך גן מתך הד · · ·
[3] · · · שמתת פי תרי שו שוים שגותי שו שום שמית שם שתות
שחהי חנתי חך שו דפה · · · [4] · · · חיה הנתי כ־היום שנם
פי פו הנתי את חשפי התש ופעתה התי פזי בחגהת ש־שוה · · ·
[5] · · · הי חתח נשתי מנו שנם אך תר מחי פשם · · ·
[6] · · · ניה־שק ומיתחו יה ופי אז והיה הדוֻנם פי · · · פי עיתת
שיחתי · · · [7] · · · שוה בתנם אכתי קש ימם כשם · · · רימך
מדוך · · · [8] · · · יה נרע פרם כהתן כפתה הרה רָעֻ הנה יתור מה
תיחך את קנך מגנך · · · [9] · · · הד פי רים הד שו שות חדונם פי
יש דממנו ש־צים אנו ותרית פי דותי · · · [10] · · · וָעי היה שוה
טמה פון ועי היה חייתי רשת שלדה יש חייתי החתי דמם וָעי
ימי · · · [11] · · · וָעי ים מה והעת יום מם הנה שרשך נאו ועי

חי כתיך... [12] ...מח חלכי כי כפר... חלכי כי כפר...
[13] ...והשותח חי שית שוי הלך שו קח הרחנם (14) [1] ...אים
דמם לי פיי הדונם פי הין פיד יש חנרי חנה הלכה פָתח אשית או
[2] שם כי חתן אשית מרי המן אשית ושחות נכי כשום חות עזי הם
[3] מחלך פי ועי תם בחון כלי כי תם לי כף יחי שם הקם אשית
כיאתכם [4] פון פון ותם תשת ש־אטמח שמח דרי תחי כְתי
עי תנת תטמח פזח פֹּעח טמי [5] חתי אך די אש מתם לי כי
תם אש חדשן וש כחהי כי רנחם [6] ואלך פתח לי פי כרח
פרי חדמו

On the Translation of the Girnar Inscription (see pp. 231 and 269).

A few remarks on this translation will explain the principle on which it has been made. Every word has been taken apart, the frequency of its occurrence observed, and its meaning tested by its collocation wherever it stood, so as to determine its value as a Hebrew word before any rendering of the sentences in their connexion was attempted, the translation being made direct from the original, and not from the transliteration.* By this method all the supposed Pali words resolved themselves into distinct Hebrew words. The Pali words, in fact, are not found in the inscription except by running the Hebrew words together with a large amount of acknowledged licence as to orthography and grammar, by the help of which indeed a curious approximation to Pali words and sentences may be produced; and on this principle Mr. J. Prinsep and Professor Wilson have succeeded in giving us a very remarkable rendering of the Girnar and some other inscriptions, to which attention has been directed. We are indebted to the learned and laborious ingenuity of Mr. J. Prinsep for the knowledge of the powers of nearly all the characters found in these inscriptions. For all that has been hitherto known concerning them we are indebted to those admirable and most

* In another work I hope to publish a vocabulary, with renderings of all the known ancient Buddhist inscriptions, and to show the connexion of their words and meanings with the old Saxon language and literature.

patient scholars. In vol. xii. part 1, of the Journal of the Royal Asiatic Society we have a revision of Mr. Prinsep's translation by Professor Wilson, in which it appears how widely they differ in their interpretation, and how great was the difficulty of making out the words and sentences according to the grammar and orthography of either Sanscrit or Pali. It is obvious that, if we are at liberty to supply what is necessary to complete a resemblance in form or sound between any words existing or producible by running words together as existing in this inscription, in order to obtain Sanscrit or Pali words, then the only limit to the power of translating them as Pali or Sanscrit would be the ingenuity of the translator. Surely we have no right by any means to make up the words to be translated, if they are not found *in toto* in the original; to imagine errors in that original, according to our fancy, is in fact to falsify the record. We must take the words as they stand, and if they do not so convey a meaning to us, it is evident we do not understand them. Now, in regarding the inscriptions as Hebrew, we have had no occasion to imagine anything, but have given every word and letter of the originals their full value.

Mr. Prinsep truly says, "The language [with all his licence] differs from every existing written idiom of either Sanscrit or Pali;"* a sufficient reason for doubting whether it can be either of those languages, since, by no imagined similarity in sound, with the aid of other spelling, can it be made to appear like any written or known idiom either of Pali or Sanscrit. Professor Wilson pointedly states that Mr. Prinsep trusted to his pundit, who, "by ingenious conjecture, made up the deficiency of his knowledge and the imperfections of his text."† There is no presumption, therefore, in questioning the authority of the translation.

There is one sentence which occurs more than twenty times in the Girnar inscription, namely, that which forms the first

* As. Journal, vol. xii. p. 237.

† Journ. of Roy. As. Soc. No. xvi. p. 313.

line of what I have called "the refrain," or burthen of the inscription. Professor Wilson, adopting Mr. Prinsep's idea, writes it thus: *Devanam Piyadasina Rana,* and renders it, *The beloved of the gods, Raja Piyadasi.* Here we see *Raja* put for *Rana,* and *Piyadasi* for *Piyadasina,* and this merely on the supposition that Mr. Prinsep was correct in believing there was a prince named *Piyadasi,* and that these were his edicts. Here we have a slight specimen of the liberty taken with the spelling of a name, which one would suppose would be most faithfully preserved in the original, and which it would be most desirable to render correctly, because on the letters of this very name the inferred power of so many letters depends.

Professor Wilson may well ask, "Who was *Piyadasi,* the beloved of the gods?" and reply, "This question is not easily answered. We have no such name in any of the Brahmanical traditions, and find it only in the [Ceylon] Buddhist as indicating a sovereign to whom it could not have been applied consistently with chronological data." "A monarch to whom all India, except the extreme south, was subject, must surely have left some more positive trace of his existence than a mere epithet complimentary to his good looks."* Now, if we look at this celebrated name as faithfully transliterated in Hebrew characters, we see an evident meaning, as distinct Hebrew words, the variations of which, in the different passages in which they occur, serving to prove the correctness of our interpretation; while, on the supposition of the words forming one name, the variations are utterly unaccountable.

Professor Wilson observes that his proposed translation "is subject to correction in every phrase."† That is to say, he was doubtful of every word of his rendering. This is not surprising, seeing that the very first announcement states that "the putting to death of animals is to be entirely discontinued," and yet, that in "the great kitchen of *Raja Priyadasi,* the beloved of the gods, every day *hundreds of thousands* of animals have been slaughtered for virtuous purposes," &c. Pro-

* Asiatic Journal, vol. xii. p. 249. † Ibid. p. 164.

fessor Wilson, after such an announcement, very naturally questions whether such edicts were intended to disseminate Buddhism.

Mr. Prinsep's error lies mainly in the manner in which, judging from analogies, he assumed that, whether the vowel mark stood before or after the consonant, it was always to be read as if following. Thus, when finding one before and another after, as very frequently occurs, he gives them a compound sound without any sufficient reason for so doing but the necessity of his theory, which thus destroys itself. No translation can carry any evidence of its faithfulness if grounded on a supposed imperfection of the text to be amended by the translator's ingenuity. Where the word or letter is defective in the inscription from the action of time or other accident, of course the defect admits of surmise and comparison for its correction.

Cardinal Points and Consecrated Places (see p. 216).

The selection and consecration of places of devotion amongst the Buddhists reminds us of the encampment of the Israelites described in the 2nd chapter of Numbers. In Bhotan, the shrine of Buddha, the chief place of worship, presents four sides facing the cardinal points, with twelve banners, three erected on each side, as if in remembrance of the direction given to Moses and Aaron, that "*every man of the children of Israel shall pitch by his own standard, with the ensign of his father's house about the tabernacle,*" east, south, west, north.

This arrangement with respect to the *cardinal points* was observed by the Egyptians in erecting their pyramids and temples; but the careful manner in which the Buddhists squared the chambers of their sepulchral "topes" in respect to those points, which was observed also in consecrating a place for public worship, in the absence of any edifice devoted to the purpose, is especially Israelitish. According to their present mode, a fast is appointed to be kept at each quarter of the

moon, and a space is consecrated for the assembly of the devout on those occasions in this manner.* A spot being determined on, the high priest says, "What is the boundary to the East?" Another priest replies, "A stone." "What to the West?" "A stone." "What to the North?" "A stone." "What to the South?" "A stone." Then the high priest says, "Within these boundaries the place for the duties of worship is consecrated."

The use of stones for this purpose is significant. Twelve stones were carried by the Israelites from the channel of Jordan to Gilgal, and there set up as a memorial of their entrance into the promised land at a time when the river was miraculously dried up. (Joshua iv. 5.) And stones were also set up as boundaries in the division of the lots of the tribes, the borders of the divisions being thus marked with a stone, in distinct reference to the *cardinal points*. (Joshua xviii. 11-20.) The breast-plate of the high priest was formed of twelve stones to represent the tribes of Israel, but its *four-square* character is especially mentioned. (Ex. xxxix. 9.) Corner stones are frequently named in the Bible; but it appears from the Hebrew word designating them, that they rather marked the sides *facing* the four quarters of the heavens than as corner stones in our sense of the words.

When we find that the Hebrews and the Buddhists had a religious meaning in their reference to the cardinal points, and that their most sacred buildings, erected to the honour of the Supreme, were especially disposed with attention to these points, we are led to conclude that the Egyptians, in always erecting their oldest and grandest monuments, the pyramids, with so exact a bearing north, east, south, and west, that the compass may be corrected by them, had also a religious idea and design in the four-square basis, and the perfect triangle of those wondrous structures. That they are their oldest monuments is proof of the fact that their civilization was, in reality, loftiest at their earliest period, when their religious conceptions

* See the Ritual—Karmawa'kya.

were simplest and noblest, as if nearest to the source of the intelligence derived direct from the Maker of man. We may infer what their feeling was in placing a mountain of stone over the dead body of their king—a mountain constructed on the most perfect geometrical principle—when we consider that they believed in the immortality of the soul, and that the dead were judged by the God of eternal rectitude. It seems as if this stupendous form of monument were intended by the monarch who erected it for his own body, to signify that he committed body and soul to Him to whom both belonged, and whose perfections as the Great Geometrician of the universe, *qui omnia permeat,* were founded on equity and truth. This we know was the idea contained in the Buddhist topes or stupas, dedicated to the dead and to the Supreme. The sepulchral chambers in those monuments bear the same relation to the cardinal points as those in the pyramids; and there is abundant evidence to show that the Buddhists held many notions in common with the Egyptians, and probably, therefore, in this particular also. The words in the Buddhistic inscriptions which I have rendered *equity* and *equality* evidently point to the same thing as the word used by Aristotle to express the shadowing forth of Divine rectitude in the symmetry of nature; namely, *ἰσότης*, *esotees,* which looks as if derived from the full form of the Hebrew, השותה *esotha*—a term as applicable to the *physical* equity on which creation is planned, as to the *moral* equity of God's government. That a similar idea is conveyed by that vast hieroglyphic, a pyramid, is at once seen if we ask ourselves the meaning of its perfect geometric form when interpreted in a religious sense, as the builder surely intended.

The Name Birmah (see Chap. XVIII.).

At the risk of appearing fanciful, I venture to suggest that the name of the country Birmah, or Burmah, was given to it by the ancient people, who were accustomed to name places

on religious grounds like the early Buddhists and the Israelites. There are strong indications in the traditions of the Karens that Birmah was once wholly their own, and regarded by them as the central seat of religious authority, and by them called *Bamah*—that is, the especial *high place*. Their traditions constantly point to the *high place*, the place of heights, to the *golden* mountain and the *golden* palace of their king, who was also the pontifex, the religious chief of all their tribes.* As with the Birmese, so with them, those phrases refer to their country, their metropolis, and the ruler of their country as well as their worship. Supposing that the Karens are truly descendants of Israelites, we can understand why they should have named the country in which they ultimately settled *Bamah*, for indeed the very terms of prophecy as addressed to the elders of Israel by Ezekiel seem to imply that the country to which they should go would be so named by them. When they pretended to consult the prophet for advice, he at once pictured before them their present and future profanations of the Holy Name, and charged them with making a mere provocation of an offering by burning "things of sweet savour"† (ch. xx. 28) on *high places;* and then he abruptly exclaims, *What is the high-place to which you go? The name thereof is called Bamah unto this day* (v. 29), or even more literally still, *What is the high-place to which* (*or where*) *you are going? the name thereof shall even be called* BAMAH *when this day shall be.* And then he proceeds to specify what shall come to pass during the especial period predicted. We must understand that this day signifies a day foretold, or we cannot understand the connexion; and it is evident that *Bamah* must refer to a place to be so called and to which they should go, since it cannot mean simply a high-place, for that would be to assert that a high-place shall be called a high-place, which

* The Karens are called *Kadun* or *Kadumi* in Pegu, and this name is Hebrew or Chaldaic, signifying the ancient people.—Judges v. 21.

† "Offerings of fragrant substances are the chief of all sacrifices," is a maxim of Sakya, quoted by Csoma Korosi in his Tibetan Dictionary, p. 166.

would be nonsense. Our translators clearly understood it as the name of a place or country, and therefore do not translate the word. The prophet seems to see with the eye of the spirit, before which there is neither time nor distance, that, in punishment of their devotion to Bamahs or high-places, they should go to a place called Bamah, and there at length suffer as their forefathers did in Egypt, as we find from the latter parts of the chapter.

Now we do not find any country so called except Birmah. It will be said that *Birmah* is not *Bamah;* the high-land of Tibet might rather be called *Bamah.* We shall see presently that in Tibet the word *Bamah* is in use in a peculiar manner, but first we may see that Bamah and Birmah are similar names, when we reflect that the *r* in the latter word is a cerebral vowel and not a consonant, and that an educated Birmese pronounces the name very much as a Polish Jew pronounces *Bamah,* without any *Bur,* but rather as if written *Byamah.* This cerebral vowel *r* or *ra* is not only sounded like *ya* by the Birmese, but *ya* and *ra* are interchangedly employed one for the other by them.* *Bamah* and *Birmah* are then essentially the same word in root and form, being expressed in Pali as in Hebrew by equivalent letters, and in Tibetan simply by *b* and *m,* both letters having the *a* inherent in their sound, so as necessarily to be pronounced *Bama* or *Bamah.* In relation to this name, it is interesting to find that *Brimir*† is described in the ancient Saxon poem *Völuspá* as one of the places where righteous and right-minded men abide in bliss with *Odin,* even after the dissolution of the universe. It is coupled with the *golden hall* called *Sindri,* on the mountains of *Nida,* in the region of *Okolmi,* all pointing to traditions derived from the East. *Odin* is written by the Westphalian Saxons as *Godan,* which is equivalent to *Godama,* "qui omnia permeat," as Lucan says of Jupiter.

* See Mr. Hodgson's article thereon.—Asiat. Res. vol. xvi. p. 277.

† See Mallet's Northern Antiquities, by J. A. Blackwell, Esq., pp. 456 and 500.

The constant reference of the Chinese Buddhists, and those of Tibet also, to the *Golden Land* as that of the holiest and happiest people, points to the same country as that *Golden Land* which the Karens believed their own to have been previous to their conquest by the Birmese; and this again reminds us that Buddhism was established in *Ava* at the time of Sakya's decease (see p. 186). Now *Ava* probably included Birmah as well as Siam. Ava is now the name of the capital of Birmah, but of old it seems to have applied to the whole of the *Aurea Chersonesus*, the *Golden Region* of the old Greeks and Romans; a name probably applied to it by them only because the inhabitants themselves so called their country; and, if so, we have a definite meaning in the frequent reference of the Buddhists and the Karens to the *Golden Region*, as that in which the early doctrines of Godama were most happily established, and which we suppose was also as a whole known as *Bamah*, the very centre and chief seat of the *high worship*, known by Israelites and Buddhists by that name.

That the introduction of Buddhism and the worship of Godama into Bhotan and Tibet had reference to *Bamah*, both as a place and a mode of worship, is seen in the name applied there to the chief priest and his subsidiary ministers, that is, *Lama*, for this word is spelt in Tibetan in a remarkable manner, thus, $^{B\,M}_{L}$; the L standing under the B expressing the dative case, to signify that the person so designated belongs to *Bamah*, so that though, from the nature of the Tibetan language, the B is not sounded in pronouncing the name, it is always understood as if written *La-Bamah*.

The universal prayer of the Lamanesque Buddhists is frequently commenced with the mystic letters $^{B\,M}_{L}$; when inscribed on the *mani* and on other sacred things, meaning their devotion to *Bamah*. This prayer is supposed to prevail in proportion to its repetition, and devout Lamas write it on paper and paste it on the praying cylinders, which are made to revolve rapidly either by the help of a water-wheel or by the hand, since they believe that every revolution is equal to a new

utterance of the wonder-working words, which are thus supposed to save the soul from low transmigrations or so much purgatory, according to the numbers of turns the written prayer may be subjected to—a contrivance and conception worthy of the faith of those who pray by machinery.

In concluding this disquisition, it should be remembered that the early Buddhists employed the word *Bama*, that is, the *High One*, as one of the three names of *Buddha*, so that probably the Tibetan Lamas use it in this sense as well as in reference to their worship in *high-places*; and it is not unlikely that the Israelites also thus applied it in respect alike to the place of worship, and to the Being adored. This employment of the title *Lama*, or *Blama*, as of a person devoted to *Bama*, the exalted Buddha, the God-man, and also to his worship, is consistent with the foregoing observations.

The Jews in China, and the Karens (see p. 377).

At the Oxford meeting of the British Association, held in 1860, Dr. D. T. Macgowan, from China and Japan, read a paper on the Jews resident in China anterior to the Christian era. Having shown that a temple, probably built by them during the Han dynasty, existed in Yihchau, the capital of the kingdom of Shuh (now Ching-tu), and that this temple was burnt, he supposes that when the Huns were expelled from China, the Jews retired to the mountain fastnesses of the west. He then adds, "If we are right in the conjecture, then have we cleared up the mystery of the Karens. The numerous Old Testament traditions of those tribes can be easily accounted for; and if not actually of Jewish origin, it seems conclusive that they were long in contact with Jews."

Dr. Macgowan does not advance any positive evidence that the temple referred to was for Jewish worship, though doubtless built by a Hebrew people; and from the remains of the architecture, such as parts of lotus columns, a pool called the Eye of the Sea, and even the quantity of pearls found, it

would, I conceive, appear rather that it was devoted to Buddha.

This idea is not incompatible with the history of Buddhism in China; for, though that form of Buddhism now prevalent there seems to have been introduced by missionaries from Northern India in the first century of our era, yet an earlier introduction of that mysterious worship was probably effected through the intercourse of the Hebrew tribes lying along the great pathway of commerce from Persia to China.

But whether the temple was for Jewish worship or not, it is evident that a Hebrew people were once widely scattered in China, and that before the Christian era. But I conceive it is important to distinguish this people from the Jews belonging to the tribe of Judah. The expulsion, from the cities at least, of the Hebrew people known in China by the name of Sabbath-keepers, accounts for the traces of Hebrew influence and descent among the mountaineers called Miau-tse, who have by some hasty writers been supposed to be aborigines of China (see p. 382, *supra*).

The points of resemblance between those people and the Karens have been already indicated; but I would further observe, the mourning of the son for a parent through *a week of weeks*, the sacrifice of the perfect and unblemished ox to the Great Father, and the meat and drink offerings laid out on an altar like a table, which are spoken of by Tradescant Lay* as an explanation of the phrase used in Isaiah—"Ye have prepared a table for that number." The Hebrew cast of countenance amongst their chiefs, at least, is no slight evidence of their origin, standing as they do amongst a people like the Chinese, so widely different in physiognomy. Their traditions are worthy of closer investigation; and it is to be hoped that our missionaries in China will soon have the opportunity of becoming better acquainted with this interesting and remarkable people.

* The Chinese as they are, p. 310.

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